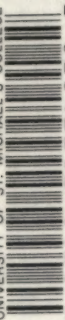


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TRANSFERRED



THE LECTONARY
ITS SOURCES AND HISTORY

Nihil Obstat

F. TH. BERGH, O.S.B.

Censor deputatus.

Imprimatur

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THE LECTIONARY

ITS SOURCES AND HISTORY

BY

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BENEDICTINE OF FARNBOROUGH

TRANSLATED FROM THE FRENCH BY

AMBROSE CATOR

OF THE ORATORY

LONDON

CATHOLIC TRUTH SOCIETY

68 SOUTHWARK BRIDGE ROAD, S.E.

1910

TRANSLATOR'S PREFACE

THIS book, like the author's previous one, *Le Bréviaire Romain*, a translation of which was published by the Catholic Truth Society in 1909, is one of a series¹ which has been appearing in French under the direction of the Right Reverend Dom Cabrol, Abbot of Farnborough.

The translator has ventured to add the present one to the English works on liturgy in the hope that, following a knowledge of the Breviary, some account of the Lectionary, its sources and history, would not be unwelcome.

In reality this is something more than a translation. It is rather an adaptation of two works,² to which a considerable amount of new matter has been added by the author. The whole of the Introduction, Chapter I., and the second half of Chapter IV. are new, as well as several shorter sections which have been inserted in the text at various places. Throughout the work the Douay version of the Bible has been

¹ *Science et Religion: Études pour le temps présent.* Paris, Librairie Bloud et Cie., rue Madame 4.

² *Les Lectionnaires et les Évangélistes*, par Jules Baudot, Bénédictin de l'Abbaye de Farnborough.

adopted for Scriptural quotations, and the English translations published by T. & T. Clark of Edinburgh for references from the Fathers, wherever this has been possible.

Without doubt there is an awakening interest in the Divine Liturgy, as is testified by the numbers who frequent its recitation in Westminster Cathedral and in our religious houses, as well as by the notice it receives in our newspapers. May we not hope that all this is but so much evidence of the dawn of a Catholic revival, and of the return of lay folk to their part in the Church's daily prayer, which was so marked a feature of English Catholic life before the great upheaval of the sixteenth century.

The translator further returns his most grateful thanks to Mr. C. D. Gordon for kindly undertaking the revision of the proofs, and especially to the author, Dom Jules Baudot, O.S.B., for his kindness in making so many interesting additions.

Despite the many shortcomings of this translation, it is hoped that it may afford matter for instruction and thought among those who long to see this England of ours once more united in one Fold and under one Shepherd, and the Catholic Church in England again take her share in shaping the lives of our fellow-countrymen in regard to their duties to God and their neighbour.

A. C.

LONDON, 28th May 1910.

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THE LECTIONARY

ITS SOURCES AND HISTORY

INTRODUCTION

I. PRELIMINARY NOTIONS. — By *Lectionaries* is meant, in a general way, the liturgical books containing the special passages of Holy Scripture which are read in the public services, particularly at the Mass. The expression is derived from the Latin word *lectiones*, a translation of the Greek Ἀνάγνωσεις or Ἀνάγνωματα. To designate these detached passages, the Greeks also employed the word περιχοπαί (Latin *segmenta*), from which we have got the word *pericopes*.

To give the generic notion: it is applied to the entire collection of Bible extracts, either of the Old or New Testament. In a more restricted sense the word *Lectionary* designates the *rare* book of extracts from the Old Testament; thus the name shows that at first the genus was employed to express the species. As to the portions of the New Testament, distinct denominations can be given them according to whether

they were taken from the Gospels, or Acts and Epistles of the Apostles.

Thus the collection containing the lessons from the Gospel is called by the Greeks *Εὐαγγέλιον* or *Ἐχλογάδιον τοῦ εὐαγγελίου*. European scholars often call the *Gospel Lectionary* by the name *Evangeliarium* or *Evangelistarium* ; but some printed Greek lectionaries reserve this latter expression to designate the final list in which the days are set out with the passages which ought to be read.

In regard to the collection of lessons taken from the Acts of the Apostles or the Epistles, the name *Ἀπόστολος* or *Πραξαπόστολος* is adopted by the Greeks. The first of these words is the more prevalent, the second being more often used to signify the collections in which the text is given in its entirety.

Among the Greeks, these liturgical books are not the only ones containing either the ecclesiastical lessons or the indications relative to the reading of the Bible in the public offices ; they are found also in the *Eucologies*, *Menologies*, etc.

In the *Churches of the West*, the expression *Lectionary* is frequently used to designate the *Ἀπόστολος* of the Greeks, and in opposition to the *Εὐαγγέλιον*. Thus it is that among us the expressions are taken in a particular sense distinct from the primordial sense : *Lectionary* is the collection of the Acts of the Apostles and of the Epistles, *Evangelary* is the collection of the Gospels ; the two words refer to

two distinct parts of the New Testament. It is in this latter sense that we wish to speak, for we intend *exclusively to occupy ourselves* with the collections of the *Western Liturgy* ; we shall say a word *en passant* of Eastern collections.

The two terms were employed to designate the collections having the complete text of the lessons, or else the tables in which only the beginning and the end of the lessons figured : those who wanted to be precise gave to the complete collections the name of *Plenarium*, *Epistolary*, or *Evangelary*, and to the tables the name of *Capitulary* or *Breviary*, of the Epistles or Gospels. A generic name was given to the combination of the two ; it was called the *Comes* or *Liber Comitis* or *Liber Comicus*. The desired object was either to mark the name of a great person to whom the collection was dedicated, or else the use that the priests of the Church ought to make of it ; they were to consider it as an inseparable companion, the contents of which they ought often to read and meditate on.¹

II. DIVISION.—The following is the order in which

¹ Du Cange, *Glossary*. See also in works of B. Tommasi, the preface to vol. v. p. 21.

The sense of the word *Lectionary* in Agrobard is hardly satisfactory : *Liber lectionum ex divinis libris congrua ratione collectus*—it seems too general ; nor is the signification that the same word received in the eleventh and twelfth centuries ; then it used to designate the collection of lections used in the office, independent of Holy Scripture (Homilies, Sermons, Passions, Acts of the Martyrs). This is too wide a sense.

this work will be divided. It will contain four chapters, distributed as follows. In the *first* we shall speak of the genesis of the Lectionaries and Evangelaries during the first five centuries. In the *second* chapter we shall deal with the *sources or documents* for the Lectionaries and Evangelaries during the fifth to the eleventh centuries, both in the East and West. The *third*, subdivided into four articles, will enable us to get a general idea of the Lectionaries and Evangelaries, their distribution, ceremonial, and interior ornamentation, from the eleventh to the fifteenth centuries. The fourth chapter will be a general survey of the lections of the Roman Missal.

In conclusion, some of the lessons to be learned will be set forth, in the hope of rendering this little work more profitable

CHAPTER I

FIRST PERIOD

The Genesis of the Lectionaries and Evangelaries during the First Five Centuries

THE collections as we now know them cannot be traced back earlier than the fifth century ; it does not seem that they existed in those distant ages, but are rather the result of uses which at first varied according to times and needs.

I. *The Practice of the Apostles.*—The custom of reading Holy Scripture in the liturgical offices goes back to the infancy of the Church ; it is generally thought that the usage was borrowed from the Jews.¹ The ancient synagogue, ever full of veneration for the inspired books, always read each Saturday a part of the Pentateuch and a small section of the prophetic books : the distribution was made in such a manner as to ensure the complete reading of the two parts of the Bible during the year. The Saviour entered the synagogue at Nazareth one day, “ and rose up to read :

¹ St. Isidore, *De Ecclesiasticis officiis*, P.L., t. lxxxiii. c. 744-745.

and the book of the prophet Isaias was delivered unto Him " (St. Luke iv. 16). The disciple, speaking in the Acts of the Apostles of the journey of St. Paul, further instructs us on the practice of the synagogues : " They came to Antioch in Pisidia : and entering into the synagogue on the Sabbath day, they sat down. And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying : Ye men, brethren, if you have any word of exhortation to make to the people, speak " (Acts xiii. 14-15).

The act was taken as an instruction, and the early Christian assemblies were sanctified by the reading of the Holy Books. As the parts which were to form the New Testament were communicated to the churches, the reading of them was added to that of the Old Testament. Some interpreters have seen an allusion to the reading of St. Luke's Gospel in this passage of St. Paul : " We have also sent with him (he speaks of Titus) the brother whose praise is in the gospel through all the churches " (2 Cor. viii. 8). This other recommendation of the great Apostle also bears on our subject : " And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans ; and that you read that which is of the Laodiceans " (Coloss. iv. 16).

II. *In the Second Century*.—St. Justin († 163) in his writings throws some light on the Roman and Palestinian traditions ; in one of his *Apologias* he speaks of the Christian meetings on the Sundays. It

was there customary to read the memoirs of the Apostles (expression meaning the Gospels) and the writings of the Prophets as far as time permitted. Afterwards, when the reader had finished, he who was presiding gave some advice and exhorted those present to practise so excellent a doctrine.¹

III. *In the Third Century*, Tertullian († 243) bears witness to the practice in Africa and Rome: "The Roman Church," he says, "adds the Law and the Prophets to the writings of the Apostles and Evangelists to nourish its faith."² There are therefore four kinds of books from which extracts are read either at one meeting or else at different ones." Origen († 254) alludes to these four readings in one of his homilies:³ "Several passages are read, but to speak of them it will be better to divide them into two parts. . . . First there comes the history of Nabal of Carmel and his conduct towards David (1 Kings xxv.), then the account of David hiding in the desert of Ziph (*ibid.* xxvi.), thirdly the story of David's flight to Achiz, king of Geth (*ibid.* xxvii.), lastly the celebrated account of the witch calling forth the shade of Samuel (*ibid.* xxviii.). To explain these four accounts would be too deep a matter even for those who could deduce the lessons to be learnt from them, and would need a

¹ *Apolog.* i. 67, P.G., t. vi. c. 429-430.

² *De Præscriptionibus*, P.L., t. ii. c. 49.

³ *Homil. in I. lib. Regum de Engastrimytho*, P.G., t. xii. c. 1011.

treatise of some hours' length. And so the Bishop chooses which passage he will put before his hearers. . . . For instance, the Bishop may say, let us explain the story of the witch."¹ The Alexandrian catechist adds some further details to those indicated by St. Justin : according to him, in the meetings held for the celebration of the Holy Mysteries, many chapters of Holy Scripture were read ; although each chapter followed, it seems that they picked out certain episodes and omitted others ; the lector was distinct from those who were appointed by the Bishop to preach ; it seems that the different lections took up the first part of a meeting, and that the instruction which followed ended with a prayer. Through the lections the order of lector was introduced ; from the end of the second century, it appeared as a special order, whose privilege it was to read the sacred books (including the Gospel) in the liturgical services.² St. Cyprian, Bishop of Carthage († 258), regarded this order so highly that he conferred it on Aurelian, confessor of the faith, in reward for his courage in face of persecution.³

The *Canons of Hippolytus* and the *Egyptian Apostolic Constitution* (a third-century document) speak of the lector as a minister charged with a public office in the Church.⁴ It seems, indeed, that from this age, in

¹ *Homil. in I. lib. Regum de Engastrimytho*, P.G., t. xii. c. 1011.

² Duchesne, *Origines du culte chrétien*, pp. 330-336.

³ St. Cyprian, *Epist.* 33, P.L., t. iv. c. 328.

⁴ Work published by H. Achelis, *Die canones Hippolyti*, in *Texte und Unters.*, Leipzig, 1891, t. vi. fasc. 4, pp. 70 and 119.

certain assemblies, they took to adapting the passages which were read to the different seasons of the year : thus Origen tells that the book of Job was read during Lent, and he gives the reason of it : " In the meetings of the faithful," he says at the beginning of his explanation, " the account of Job's sufferings is read on the days of fasting and abstinence : during these days, those who are doing penance thus take their part in the admirable passion of the Saviour Jesus, in order that, partaking in His terrible sufferings, they may merit to arrive at His joyful resurrection. In the person of Job there is represented something of this passion and resurrection, as those know who have meditated on his history carefully : this is why in these days of sufferings, sanctification, privation, we read, meditate, and examine into the account of Job's passion." ¹

IV. *In the Fourth Century* the evidence becomes more abundant, and accounts for the characterization of local practices concerning the lections. The eighth book of the *Apostolic Constitutions*, in connection with the episcopal ordination, speaks of the lection of the Law, the Prophets, the Epistles, the Acts of the Apostles, and also the Gospels.² According to the *Testament of the Lord*, the lectors read the Prophets and the other lessons at an appointed place, but a priest or a deacon read the Gospel. The *Apostolic Constitutions* even indicate the books of the Old and

¹ P.G., t. xii.

² P.G., t. i. c. 1076.

New Testaments which were read by the lectors.¹ Further, also, in certain authors we have some more precise indications of the day on which the lections have a place. According to Socrates, Scripture was read at the masses of Sunday, then on the vigils and station days, Wednesday and Friday. Ere long the Saturday was added.² St. Epiphanius († 403), it is true, asserts that the usage was particular to certain places.³ Etheria, in her *Peregrinatio*, instructs us on the practice of Jerusalem in the fourth century. Really, she points out what were the lections throughout the year. They were : for the ordinary Sundays, the Gospel of the Resurrection at the office of vigils ; for the Purification, St. Luke ii. 22 ; for the Saturday of Lazarus (that is to say, the Saturday before Palm Sunday, St. John xi. and xii. 1-12 ; for Palm Sunday, St. Matt. xxi. ; for Holy Tuesday, evening office, St. Matt. xxv. 3-4 ; for Wednesday in Holy Week, evening office, the betrayal of Judas ; for Holy Thursday, evening office, St. Matt. xxvi. 38 or St. Mark xiv. 36 ; Holy Thursday, the night, St. Luke xxiii. 41 ; for Good Friday, the night, St. Matt. xxvi. 40 ; Good Friday, the night, St. Luke xxii. 48 ; for Holy Saturday, in the morn-

¹ *Testamentum D.N.J.C.*, ed. Rahmani, Mayence, 1899, p. 24 ; *Apostolic Constitutions*, bk. ii. c. 57, P.G., t. i. c. 728.

² Socrates, *Hist. Eccl.*, v. 22, P.G., t. lxvii. c. 636. See also the *Apostolic Constitutions*, ii. c. 59 ; v. c. 20 ; vii. c. 22 ; viii. c. 33. P.G., t. i. c. 744, 904, 1013, 1133.

³ P.G., t. xlii. c. 832.

ing, appearance of Christ before Pilate ; Holy Saturday, afternoon, St. Matt. xxvii. 57 or St. John xix., appearance to the disciples ; for Easter, afternoon, St. Luke xxiv., appearance to the disciples ; for *Quasimodo* Sunday, St. John xx., appearance to St. Thomas ; for Pentecost, Acts of the Apostles i. 1-12, and the gospel of Ascension Day.

Another not less interesting detail is brought out in the *Peregrinatio Silvæ* : at Jerusalem, the Gospel was read both at Matins and Mass. D. Cabrol concludes that the Matins and ante-mass or mass of the catechumens and the canonical office have been framed the one on the other. Such also appears to be D. Baumer's opinion in his *History of the Breviary* ; in fact, we find in tom. i. p. 388 : " It seems that from the end of the fourth century the lessons of the office followed the order of the lessons of the Mass." Etheria afterwards elsewhere describes the reading of the Gospel. It is true that in this exposition Etheria speaks only of Lent. The council of Laodicea (372), can. 16, prescribes the addition for the Saturday of the lection of the Gospel to those of the other Scriptures.¹ St. Cyril of Jerusalem († 386), if he does not actually mention them, manifestly supposes the lections, for in his fourteenth Catechism, where he gives a *résumé* of the whole Christian doctrine, he recommends to his hearers the four Gospels so well known.² To-

¹ Duchesne, *Origines du culte chrétien*, p. 218.

² P.G., t. xxxiii. c. 499.

wards the end of the fourth century, one finds proof at Antioch of a regulated division ; each Sunday and feast had a lection assigned in advance. We may indeed appeal to the writings of St. John Chrysostom († 407). It happens that in a particular circumstance he invites his hearers to prepare the passage that he will explain at the next meeting.¹ Again, we see in the writings of the holy doctor that Genesis was read from the beginning of Lent to Passion week, and at Pentecost the Acts of the Apostles were read, because of the events related there, which are, as it were, the first-fruits of the descent of the Holy Spirit. On the feasts of martyrs, three or four times a week when the stations were established, the Epistles of St. Paul were read ; on the days of the Cross, of the Resurrection, and of other feasts, the accounts relating to them were read.² From Antioch the practice passed to Constantinople, and from this latter it spread to the Greek Orthodox Churches. It had, however, some differences arising out of local uses ; the order also underwent some modifications in the course of time : it is not part of our plan to go into that here. What it is important to realize is that at the end of the fourth century the practice of reading passages of Scripture was universal, and was regarded already as ancient : in this practice the lection of the Gospel was left to choice.

¹ *Homilia de Lazaro*, iii., P.G., t. xlviii. c. 963 ; see also *Homil. in Math.*, t. lvii. c. 21, 66, etc.

² See P.G., t. liii. c. 274 ; t. li. c. 101 ; t. lx. c. 391.

If we turn to the West, we find the same practice established in the fourth century, with the same diversity of details. Let us look at some points among many others in the works of St. Ambrose († 397). He speaks of lessons read in the church, on the occasion of a passage from Job ; on the day of the finding of the bodies of SS. Gervase and Protase, he gives an instruction to his people, and refers there to the gospel of the man born blind, which happened to be the lection.¹ At Milan, in the time of St. Ambrose, the lessons at Mass were three in number: the Prophetic lesson (or Old Testament), the Apostolic lesson (or Epistle), the Gospel lesson ; on the feasts of saints the first was replaced by a lesson from the *Gesta*.

V. *In the Fifth Century*.—The East continues to present a diversity of uses to us, but the practice of reading the Holy Scriptures is always to the fore. The Prophetic lesson, which during St. Chrysostom's time preceded the Apostolic lesson and Gospel lesson, was suppressed in the course of this century. This took place at Constantinople likewise, afterwards at Rome ; certain churches, however, retained it. Another practice spread itself in the East ; the liturgy there was under the influence of the *Diatessaron* of Tatian, the first type of a harmony of the Gospels ; a pericope was formed from verses taken from different parts of the same Gospel, sometimes even from different Gospels. This practice was observed in particular for

¹ *Epist.* 33, *ad Marcellinum*, *epist.* 20, P.L., t. xvi. c. 997.

the history of the Passion. Such seems to have been the case in the churches of Syria, and it is of this that Theodoret of Cyrrhus († 458) complains in his writings: "I have myself come across more than two hundred examples of the *Diatessaron* in use in our churches: I have collected them in order to substitute for them the narratives of the four Evangelists."¹ The evidence is explicit, it agrees and fits in with the hypothesis of P. Savi;² but, to be exact and precise, it cannot be applied to the churches of which Theodoret speaks; nor does it in any way weaken what Etheria has told us of the Church of Jerusalem.³ Let us add, if it is desired, that the Church of Edessa imitated that of Cyrrhus, and that at the same period the bishop Rabbouler († 435) made every effort to proscribe the *Diatessaron*.⁴ The Western Church had no need to recede from these liturgical errors, and one may mention that the attempt of St. Augustine remained unsuccessful: he wished, after the manner of Tatian, to establish the use of interpolating in the text of an Evangelist certain words taken from the other synoptics, but without success.⁵ St. Augustine († 430) was a witness as to the practice of the liturgical

¹ *Hæreticarum tabularum compendium*, i. c. 20, P.G., t. lxxxiii. c. 371.

² *Revue Biblique*, 1893, p. 326.

³ D. Cabrol, *Étude sur la Peregrinatio*, Appendices, pp. 168-169.

⁴ Ruben Duval, *La littérature syriaque*, p. 48.

⁵ *Sermon* 232, P.L., t. xxxviii. c. 1108.

lections in the Western Church in the fifth century, just as St. Chrysostom was for the Church of the East : it seems, indeed, that in his day in Africa, as at Rome, there was no Prophetic lection at Mass except on certain days ; if he sometimes speaks of three lessons, it is that he means by the epistle the psalm which is placed before the gospel.¹ His explanation of St. John *ex ordine lectionum*² makes one think that they still read a book right through ; there were, however, certain interruptions, in the lections as in the commentary, for on Pascal feasts it was customary to read the accounts of the resurrection of Jesus Christ, which were taken successively from St. Matthew, St. Mark, St. Luke.³ The Passion was only read on Good Friday, and always that according to St. Matthew. On Holy Saturday the office included many lessons,⁴ etc. Thus, from the sermons of the great doctor we can determine the number of the Gospel pericopes read at Hippo, and sometimes fix the epistle for the corresponding days. An examination of the Sermons of St. Leo († 461) leads us to the same result with regard to the Church at Rome, and here and there is found an exact correspondence between the lections then and now.⁵

¹ *Sermon* 165, I, P.L., t. xxxviii. c. 902.

² P.L., t. xxxv. c. 1977.

³ *Ibid.*, c. 2045, and t. xxxviii. c. 1104, 1107.

⁴ P.L., t. xlvi. c. 821.

⁵ For example, for the epistle for the first Sunday in Lent, *Sermon* 40, P.L., t. lix. c. 268 ; for the gospel of the eve of the second Sunday of Lent, *Sermon* 51, *ibid.*, c. 303, etc.

The result of these quotations shows us that on the one hand the practice of reading the holy books was universal, but that on the other a great liberty was allowed to the particular churches, and that consequently the usages varied according to places. Monsignor Duchesne¹ proves undeniably that, up to the time of St. Benedict, one church varied from another very considerably in the organization of the offices (distribution of psalms and their assignation for different hours of the day and parts of the year). The provincial councils strove to regulate the details and to bring about some uniformity. When it was introduced, this result was due to the Benedictine rule in use in the monasteries of Rome. St. Benedict, in the ordinance of the monastic rule, gives us the first complete and detailed account of the canonical office such as it was in the preceding centuries (till towards the year 529 or 530). For it was not invented by him ; he borrowed his distribution of the psalms, lessons, etc., as he himself tells us, from the Roman Church and from the other churches of Italy in the neighbourhood of which he found himself. For the lections in particular, he lays down that they are to be read at least once in the year in their entirety, the Old and New Testaments, with fitting commentaries, chosen from the best Orthodox Catholic Fathers (ch. 9, 18, 42 of the Rule). He allots four lessons for each nocturn ; those of the first are taken from the Old

¹ *Origines du culte chrétien*, pp. 436-437.

Testament ; those of the second likewise, from Holy Scripture or the commentaries, homilies, and sermons of the Fathers ; those of the third, from the New Testament (Acts, Apostolic Epistles, or the Apocalypse) ; the Gospel which finished the whole is to be recited by the Abbot himself. St. Benedict does not very explicitly say which passage of the Gospel it is to be, but we may suppose that he had in view the pericope of the Sundays and feasts, in use at this time in his own country, and such as was sung in the Mass.

We shall see, in the following chapter, that, at the period at which we place the composition of the Benedictine rule, different collections or capitularies of lessons existed in particular churches. Did St. Gregory the Great (590-610), who himself took such a great part in the perfecting of the Roman Liturgy, compose a lectionary in accord with liturgical ordinances? We may say "Yes," if we accept it on the later witness of Alcuin and Amalarius. In the preface of the *Comes ab Albino emendatus* we read : "After having finished the *Comes* we have deemed it well (*dignum et necessarium duximus*) to add in the form of an appendix certain lessons determined on by some learned men for the Vigils of the Pasch or the Ferias. . . . The very learned author of the above collection has omitted them, in imitation of what Pope Gregory did in his Sacramentary." Amalarius also bears witness that the Lectionary commonly followed

in his time was not in agreement with the order of the Gregorian Antiphonary (*de Ecclesiasticis officiis*, bk. iii. ch. 40, P.L., t. cv. 105, col. 985). There was in reality, then, a Gregorian Lectionary. We may believe that the system of lessons created by St. Benedict and St. Gregory the Great, the first Pope of his order, remained unaltered until the time of Charlemagne.

VI. As to the collections, one only finds, during this first period, some manuscripts of the Bible giving the text in its entirety. No place is marked out as to when to stop ; the president of the meeting chose the passage to read, and stopped the reader when he thought fit. Later, when they began to have a determined text, they nevertheless still continued to use complete Bibles in which were to be found the beginning and end of the lessons, marked either in the margin or in a table put at the beginning of the volume. Afterwards they used to mark the lessons for the different days of the year in the books of the Bible and even in the Gospels ;¹ thus came about the collections spoken of in the Introduction. The history of the collections only commences in the fifth century.

¹ Mgr. Duchesne, *ibid.*, p. 106 ; Dom Guéranger, *Institutions liturgiques*, t. iii. p. 271.

CHAPTER II

SECOND PERIOD

The Lectionaries and Evangelaries from the Sixth to the Twelfth Centuries

I.—THE SOURCES OR DOCUMENTS

I. THE LECTIONARIES

For the East.—A great obscurity rests on the origin and form of the Oriental liturgies ; it is therefore difficult to speak with certainty on the Lectionaries in use in these churches. The Syriac liturgy seems to have wished to claim the Apostle St. James as its author, but this attribution does not appear to rest on any solid ground. According to Renaudot (*Liturg. orientalium collectio*), it was written before the time of St. Cyril of Jerusalem : “ Allatius,” says Tillemont (*Mém. Eccl.*, i. p. 679), “ has made a long dissertation to prove that the liturgy which now bears the name of St. James was truly his work ; his argument comes to this, that St. James did compose a liturgy from which they have made the one we have now, by

preserving the foundation, but by excising, adding to, and changing many things." From this liturgy arose the different Syriac liturgies and the Armenian liturgy. The rarity of Greek manuscripts makes us think that this rite has long since ceased to be generally observed ; in fact, it has been generally supplanted by the liturgy of Constantinople (Smith, *Dict. of Christ. Antiq.*, "Liturgy," p. 1020).

This liturgy, which bears the name of St. Chrysostom, is of the same period as those bearing the names of St. Basil and St. James: it appears to be in a great measure a detailed account of the ceremonial observed at the assemblies in which St. Chrysostom read his homilies. Some alterations have been made in it, due to the influence of the Nestorian heresy.

Lastly, the liturgy of Alexandria is known under the name of St. Mark, and has more in common with the Ethiopian liturgy than with the liturgy of Constantinople.

The only point on which these different liturgies agree in the subject of the lessons, is that the epistle and gospel are read in the first part of the Mass ; but, according to Renaudot, the performance of these lections was far from being everywhere the same : if the passage which was preached on was taken from the lection, there was a certain latitude in the choice of the text. The tables, which have been attempted to be drawn up at a later period, have been taken

from some documents of which the most ancient belong to the ninth century.¹

In the Greek Church there is a great simplicity in the distribution of the lections taken from the book of the Acts or the Epistles as for the Gospels. Save for the Sundays, which seem to have received a special passage, often taken from the collection which was read at the same period each week, the daily reading followed the order of the chapters in the book assigned for the season. At the same time that the Gospel of St. John was read, during the seven weeks between Easter and Pentecost, the book of the Acts was read ; with the reading of the Gospel according to St. Matthew coincides that of the Epistle to the Romans and the first to the Corinthians ; with St. Luke follows the second Epistle to the Corinthians, the Epistles to the Galatians, to the Ephesians, to the Philippians, and to the Colossians ; lastly, with St. Mark come the first and second Epistles to the Thessalonians, first and second to Timothy. Lent is largely occupied with the reading of Genesis, followed by the reading of the Epistle to the Hebrews. In this distribution, neither the Catholic Epistles nor the Apocalypse figure.²

For the West.—When one comes to study the

¹ See Scrivener, *Introduction to the Criticism of the New Testament*, i. pp. 80-89 ; and Smith, *Dictionary of Christian Antiquities*, "Lectionary," p. 955 and following.

² See Smith, *Dictionary of Christian Antiquities*, article "Lectionary," p. 955.

Western liturgies, our attention is arrested by the question of primitive unity : what is the point of difference which separates the Roman, Ambrosian, Gallican, Mozarabic, or Celtic liturgies from each other? A good number of more recent authors, among whom one may reckon Probst, think that the Latin liturgical type was primitively represented by a Roman liturgy which was quite distinct from the Greek liturgies, and which gave rise to the Gallican liturgy, etc. . . . Others, including Mgr. Duchesne, think there undoubtedly was a Roman liturgy ; but Milan, as well as Rome, was a leading centre, and received the Eastern influence in her liturgy, which she transmitted to the other Western liturgies, the Gallican, the Mozarabic, etc. . . .¹ Without going too deeply into this question, we must not forget, when studying the Evangelaries in the Western liturgy, that the bishops had full power to regulate the lections in their churches.

In the Latin Church an important document attracts the attention of those who study the Lectionaries ; it is the *Comes*.² The reputation this has enjoyed from earliest times was such that many liturgists have attributed the composition to St. Jerome. Hence the title with which it is made to begin : *Epistola*

¹ See D. Cabrol, *Origines liturgiques*, p. 30, and appendix, p. 349, for a glance at the state of the question at the time.

² Some other details are given in the following section about the *Comes*.

sancti Hieronymi missa ad Constantium. This opinion, commonly received, found its support in a preconceived opinion that no one would dare call in doubt at the period when the *Comes* saw the light. "Whatever church books exist, for whatever purpose or in regard to the needs of priests, must have emanated from the hand of the Holy Doctor, or at least received corrections and been perfected by his hand." See Ranke, *Pericopensystem*, p. 259, note 2.

But the prefatory letter, studied more closely, does not permit of this attribution. The author says that, in the holy books, he has taken what seemed to him *most concise, most useful, most suitable to each feast*, that he has arranged these passages in a certain order. He begins the year from Christmas Eve, and sets aside for each feast lessons from the Old and New Testaments (Prophets, Apostles, Gospels); he adds different moral passages of Scripture for the sake of edification, especially in Lent. The preference given by the author of the *Comes* to the Vulgate should be noted, which in the Roman circle could not be accounted for before the sixth century. D. Morin (*Revue Bénédict.*, 1890, p. 416) makes the following observations on it: "At the period at which the letter attributed to St. Jerome appeared, the use of the Lectionary was commonly received among Church people—*Comes* was the name given it;—the author of the letter consents to write one for liturgical use, at the wish of Constantius;—it is one bishop ad-

dressing another ;—the order followed shows a connection with the liturgical order of Rome as it is determined by the Sacramentaries, Gelasian and Gregorian. The Prophetic lesson was not yet suppressed when the *Comes* was written, as it was later in the time of St. Gregory.¹ Hence one should place the compilation between 471 and 550, that is to say, before the settlement of the Latin liturgy by St. Gregory the Great." Under these circumstances the paternity of the *Comes* may perhaps be attributed to Victor of Capua, who was bishop from 541–554.

Some have wanted to assign the composition of the *Comes* to St. Leo the Great (440–461). Ranke, in his work *Pericopensystem*, pp. 254–258, essays to establish it by some comparisons between the lessons assigned in the compilations and the sermons of this pontiff ; but he ought to give other examples than those borrowed from the feasts of the Epiphany and Pentecost.

With the *Comes* can be compared the *Codex Fuldensis*. Thanks to Dom Chapman's² recent work, we are able to give the following liturgical notes on this collection :—The manuscript, which is actually in the Library of Fulda, was written about 540 or 541³ for

¹ Mgr. Duchesne, *Origines du culte chrétien*, p. 159, thinks the Prophetic lesson was suppressed at Rome about the fifth century ; it was retained longer in Gaul, Milan, and Spain.

² *Notes on the Early History of the Vulgate Gospels*, by Dom Chapman, O.S.B., Oxford, 1908.

³ Dom Chapman, *op. cit.*, p. 78.

the bishop Victor of Capua. It contains the four Gospels "arranged in a diatessaron"; then come the Epistles of St. Paul, the Acts of the Apostles, the Catholic Epistles, and the Apocalypse. To the Epistles of St. Paul is prefixed a list of lessons. At first sight, it has little resemblance to the Neapolitan Lectionary of Eugippius; but a more minute examination reveals a very close correspondence.¹

At the Library of Schlettstadt, under the number 1093, is to be found a precious relic: this is a manuscript of the sixth century, representing a complete liturgical lectionary, but a lectionary in the narrower sense of the word, that is to say, which comprises only the first of the three lessons formerly in use at the Mass, to the exclusion of the Epistles of the Apostles and the Gospel pericopes.²

Tommasi (*Opera*, v. pp. 424-426) gives an order for the Apostolic lessons which resembles in more than one point that of the *Codex Fuldensis*; this codex has preserved for us the *Diatessaron* of Tatian, the whole New Testament in St. Jerome's version, together with some intercalated sections, of which one

¹ *Ibid.*, p. 137. Eugippius was an abbot of Lucallanum, who died soon after 535. Probably he adopted into his monastery some Gallican system for liturgical uses, and there are remarkable points of contact between the Naples use and the oldest Gallican books. Dom Chapman, *ibid.*, pp. 41 and 99-102.

² Dom Morin, "Un lectionnaire merovingien," *Revue Bénédictine*, 1908, t. xxv. pp. 161-166.

is a list of liturgical readings taken from the Epistles of St. Paul, for the different feasts of the year.

Was there a Gregorian Lectionary distinct from the Sacramentary of St. Gregory the Great? It is a difficult question to answer, but it certainly appears probable. In any case, the Gregorian Sacramentary gives an idea of what the Roman Lectionary of the sixth century was, and the researches made by D. Morin have verified this calculation, which throws some light on the documents themselves: "The Lectionary of Victor of Capua is more like the Gregorian Lectionary than the Gelasian Sacramentary is like the Gregorian Missal, and than is the Milanese chant to the Roman Antiphonary" (*Revue Bénédict.*, 1890, p. 416). From this point of view, the verification made by the learned Benedictine, and the publication of which we are going to speak, will make the reader clearer on the state of the Roman lessons in the sixth century.

In spite of the rapidity with which it was propagated, the *Comes* does not appear to have left many traces, notably in France. Alcuin, in the preface of the *Comes ab Albino emendatus*, says he has written his collection according to the Sacramentary of St. Gregory. *Nobis cura fuit hunc (codicem) emendatè atque distincte transcribere. . . . Expleto sanè præfato libello, dignum et necessarium duximus in calce illius, lectiones quasdam . . . ab aliis eruditis viris in vigiliis Paschæ vel in Feriis atque*

aliis quibusque ecclesiasticis officiis institutas, diligenter assumendo transcribere . . . quas prædictus vir peritissimus, imitando ac sequendo libellum Papæ Gregorii Sacramentorum omisit. . . . Documents are lacking, and one can only diminish certain differences in the order of the lessons without remedying it. Thus Amalarius (*de Eccl. officiis*, book iii. ch. 40, P.L., tom. cv.) bears witness that the Lectionary commonly followed in his time was not in agreement with the order of the Gregorian Antiphonary.

Spain has preserved some traces of the Roman Lectionary in the sixth century for us. In a manuscript preserved for a long time by the Abbey of Silos, and which the Bibliothèque Nationale de Paris has acquired, No. 2171, D. Morin recognized a Codex of the eleventh century, and the peculiarities that he noticed in the order of the arrangement of the pericopes lead him to this conclusion : "The manuscript apparently belongs to the use of the Church of Toledo in the middle of the seventh century" ; it answers to the *desiderata* of the councils of Braga and Toledo,¹ held during the sixth century to effect uniformity in the lections ; it bears traces of a discipline anterior to that of the sixth century in Spain.

¹ Dom Morin, preface to the *Liber Comicus* published by his orders, pp. x-xi, and references to Migne's *Latin Patrology*, t. lxxxiv. c. 566 and 365.

2. THE EVANGELARIES

For the East.—Documents relating to these ancient times are rare ; however, we have had the good fortune (and each day brings forth new discoveries) to find and study some manuscripts belonging to the eighth or ninth century, and the examination has proved profitable to the researches into the liturgical usages. Let us venture to run over the results of the inquiry as far as it concerns the Churches of the East and West.

From the fourth, and at the furthest during the fifth century, the East determined one common form of liturgy : this fact very much simplifies research, and saves one from regret at the absence of documents during the time which passed between the fourth and the ninth centuries. “ Had we,” says D. Burgon, “ neither synaxary nor evangelary later than the eighth century, the scheme itself as it results from these documents, taken in their essential peculiarities, is certainly earlier by four centuries than any known Greek manuscript.”¹

Later times present certain liturgies the offspring of others, such as those of the Ethiopians, Syrians, Armenians, Maronites, etc. ; in a brief exposition one must put them aside ; we can only speak of the two principal branches, the Greek and the Syriac liturgies.

¹ Quoted in Smith, *Dictionary of Christian Antiquities*, vol. ii. p. 954.

The Collections of the Greek Church.—Dr. Scrivener (*Introduction to the Criticism of the New Testament*) has compared a large number of Greek manuscripts, and, under the article “Lectionary” in Smith’s *Dictionary of Christian Antiquities*, he has given a *résumé* of his researches, taking care to say from what sources he has drawn them. In an appendix to chapter iii., vol. i. p. 80, he gives a synaxary formed by the comparison of the different uncial manuscripts (notably the *Arundel*, No. 547, which is ninth century ; the *Parham*, No. 18, dating 980 ; the *Harleian*, No. 5598, dating 995), with some liturgical notes added by another hand to the *Codex Bezae*. He also quotes, what is indeed precious from our point of view, namely, two uncial manuscripts of the eighth or ninth century, at present in the Bibliothèque Nationale of Paris ; these manuscripts are designated, one under the letter K and the name of *Codex Cyprius*, the other under the letter M and the name of *Codex Campianus* : both contain the Greek text of the Gospels, and have in the margin some liturgical notes written by the copyist himself, or by some one of his contemporaries. The notes are in red ink : in the first half of one of these Codices they consist of a simple sign of inflection ; in the second they mention in the margin the reference to the Canons of Eusebius placed at the beginning of the volume under the sign

^x
AP, an abbreviation of APXH, a rubric indicating

the feast to which the pericope refers, and often also the renewal of the beginning of the text. To these manuscripts are added some fragments of menologies or tables of lessons for the saints of the year.

The *Codex Cyprius* is numbered 63, and was brought from Cyprus in 1673 ; it was first placed in the Colbert collection. The *Codex Campianus*, catalogued No. 48, was given to Louis XIV. by the abbé François de Camps. Of the other manuscripts quoted in this paragraph, two are to be found in the British Museum, namely, the *Arundel* and the *Harleian*. As to the third, the *Parham*, it is the property of Lord de la Zouche, and is at Parham Park, Sussex.¹

Scrivener (vol. ii. pp. 413-414) divides the *Syriac Lectionaries* into two classes : the first is merely a Greek work translated into Syriac ; the second differs from the Greek Lectionaries chiefly in what concerns the beginning of the ecclesiastical year (Advent instead of Easter). Certain collections contain a Menology ; more rarely the lessons of the feast are put into another volume. There are some Syriac manuscripts of which only some fragments remain, and which are of great age, the British Museum possessing two dating from 824, and many others which probably go back to the same period ; another

¹ Scrivener, *op. cit.*, vol. i. pp. 75 and 136-138 ; pp. 345, 336, and 343.

of the sixth century contains the four Gospels with a certain number of ecclesiastical rubrics intercalated into the text. We cannot pass over in silence Manuscript 19 of the Vatican, written in 1030 by the priest and monk Elias in the Monastery of Moses at Antioch; although it does not belong to the period which we are studying, it leads us to suppose that, long before this time, the lessons of the Syrian Church were identical with those of the Greek Church.¹

For the West.—The Collections.—From an early age, the churches of Italy were anxious to have their own special collections for the lections of the divine office or Mass. From the fifth century three books were used for the liturgical offices: the Sacramentaries, the Graduals, the Lectionaries. The entire missal, comprising these three books in one, only came into use about the tenth century or so.²

The *Comes* or *Liber Comitis* or *Liber Comicus* may be, not undeservedly, regarded as a Lectionary of the Roman Church anterior to the time of St. Gregory the Great. It enjoyed so great favour in this Church

¹ Smith, *Dictionary of Christian Antiquities*, "Lectionary," ii. p. 959. Besides the thirty-five Syriac manuscripts that the British Museum possesses, may be mentioned: Add. 14,455 and 14,528 of the sixth century, Add. 14,485 and 14,486 of the ninth century (Scrivener, *op. cit.*, vol. ii., Appendix A, p. 412).

² Mgr. Duchesne, *Origines du culte chrétien*, pp. 104, 110, 206; and Muratori in Migne, P.L., t. lxxiv. c. 908.

that, as we have said, many ancient liturgists attributed the composition to St. Jerome. *Hieronymus presbyter*, wrote Hugo of St. Victor, *Lectionum ut habet hodie Ecclesia collegit, sed Damasus papa, ut nunc moris est legi instituit*.¹ Nowadays this opinion is abandoned, but it is still held that the author of the collection is earlier than Pope St. Gregory : a letter to Constantius, preserved in the preface, indicates that the author wrote his work at an epoch when the bishops were free to regulate the lections in their churches ; the use of the Lectionary was, nevertheless, commonly received, and so, at the desire of Constantius, the author consented to write one. D. Morin thinks that the author was Victor of Capua, who died in 573, and that it was destined for a bishop in the region of Benevento (*Revue Bénédictine*, 1890, p. 416 ; 1898, p. 241).² The order followed is like the liturgical order of Rome as it is according to the Gelasian and Gregorian Sacramentaries ; and at the time that the *Comes* was written the Prophetic lesson was not entirely suppressed in the Mass, as it was after St. Gregory. Lastly, in the letter that this great Pope wrote to Secundus to tell him of his homilies on the Gospel, there is an allusion to the Gospel lection during Mass and the order followed : *Intra sacra missarum solemnia*,

¹ Pamelius also makes this attribution in his preface to the edition of the *Comes*.

² See also what was said of the *Comes* further back, p. 22.

ex his quæ diebus certis in hac ecclesia legi ex more solent sancti Evangelii quadraginta lectiones exposui (Migne, P.L., tom. lxxvi. col. 1075). As a fact, the attribution of the Gospel passages to the Sundays and feasts agrees with the indications of the *Comes*. Some editions of the *Comes* have been published, particularly in the sixteenth century by Pamelius and in the eighteenth by D. Gerbert. In our own days, D. Morin published a manuscript of the Bibliothèque Nationale which belonged to the Abbey of Silos : the manuscript is of the eleventh century, but its contents show that it was originally of the sixth century. The peculiarities of this document lead one to think it was written for the Church of Toledo, but the order followed has some analogies to the Roman liturgical order. D. Morin thinks, therefore, that a *Liber Comitis* in use in Rome was communicated to the different Western Churches, and that they adopted the main part, adding to it certain peculiarities. A comparison with other capitularies seems to confirm this hypothesis.

The fine Gospels in the University Library of Würzburg, M, p. th. f. 68, which are traditionally said to have belonged to St. Burchard, are catalogued as sixth century, but Dom Morin shows reason for thinking that they were written later. In fact, the Codex was probably written in England in the seventh century. The liturgical notes are inscribed in its margin in an exquisitely small uncial, and the

commencement of each pericope is indicated by a tiny cross. These notes are attributed by Dom Morin to the very first years of the eighth century.¹

Dom Morin elsewhere says that this document contains a fundamental text for England.² Dom Chapman regards this document as reproducing the liturgical cycle of Naples at the time of St. Gregory the Great, and successfully establishes its origin, already put forward by Dom Morin. These liturgical peculiarities of Naples, the Evangelary of Burchard, are contained in the other manuscripts actually in England. The first is the *Codex Lindisfarnensis* (designated under the letter V), or Evangelary of St. Cuthbert, written towards the year 700. This manuscript is in the British Museum (Cotton MSS., Nero D. XIV.). The Codex (called V by Wordsworth) was written and illuminated in Holy Island during the episcopo-abbacy of Eadfrith (698-721), who was himself the scribe, the illuminator being Oethilwald, afterwards Bishop of Lindisfarne, 725-740—to the honour of God, St. Cuthbert, and all the saints. It is therefore precisely contemporary with the *Codex Amiatinus*, which, as we saw, was written at Jarrow by order of Abbot Ceolfrid, doubtless under the direction of the Venerable Bede, and taken by the Abbot in 715, on his last journey to Rome, as a present to the Pope. The *Codex Lindisfarnensis* contains

¹ Dom Chapman, *op. cit.*, p. 45.

² *Revue Bénédictine*, vol. x. p. 113.

the Neapolitan lists.¹ The British Museum contains another English MS. of the Gospels belonging to the same date, MS. Reg. i. B. VII. (related as Reg. for short). Its text is very close to that of V. . . . In these two MSS., V and Reg., are four lists, one before each Gospel, of liturgical feasts, entitled *capitula*. Mr. Edmund Bishop noticed that these feasts are given in the order in which their Gospels occur in the sacred text, and that they belong to a complete system of Gospel pericopes from Advent to Pentecost.²

How did the Neapolitan lists come to the North? Dom Morin in 1891 suggested that these lists owed their origin to some Lectionary brought to England by St. Hadrian, Abbot of St. Augustine's at Canterbury, which hypothesis has been accepted without hesitation by such authorities as Berger, Wordsworth, Duchesne, etc. Nevertheless, Dom Chapman believes it to be entirely mistaken, as the Neapolitan lists came to England by a more circuitous route, namely, by Ceolfrid through Cassiodorus, from the tiny island of the "Castle of the Egg" at Naples, before 558, not merely before 668.³

Two other manuscripts of the seventh century in England opened the way to similar discussions concerning their origin: namely, the *Codex Oxoniensis* (called O) or Gospels of St. Augustine, Oxford, Bodl.

¹ Dom Chapman, *op. cit.*, pp. 9 and 52 ff.

² *Ibid.*, pp. 9-10.

³ *Ibid.*, pp. 11, 13, and 44.

857 (Auct. D. 2, 14), and the *Codex Cantabrigensis* (called X), Corpus Christi College, Cambridge, 286. After some account of the opinions, Dom Chapman summed up as follows the probabilities or possibilities : "O and X are descended from a common progenitor, judging by the coincidences in their text. An Italian or Roman origin is postulated for the archetype of X by the classical ornamentation of its picture of St. Luke. The liturgical notes by the original scribe of O are Italian, if not Roman. The seventh-century notes of O^a give a purely Roman system of lessons." ¹

N.B.—Dom Chapman quotes even more documents which relate to our subject ; those that we have mentioned suffice to show how, in the seventh century and even before, the Church in England followed the practice of Rome in its liturgical lections of the New Testament. The proof is easy if we cast an eye over the comparative tables of great interest, notably those on pages 52 to 63. ²

The Church of Milan, under St. Ambrose, but for a completely organized Lectionary, had few of the particulars which distinguished the Roman Church. Mabillon (*Musæum Italicum : de ritu ambrosiano*) emphasizes some taken from the works of the holy doctor ; so it is that the episode of Bethphage is read on fourth Sunday of Advent and not on Palm Sunday,

¹ Dom Chapman, *op. cit.*, p. 199.

² *Ibid.*, chap. iv.

and that the gospel of the man born blind is read in Lent at the time of the preparation of those being presented for baptism (Epist. 45 to Bellecius). The 18th Epistle to Marcellina mentions the coincidence of the reading of a passage from Jeremias with the repast of Jesus at the house of the Pharisee ; elsewhere again one meets with some special lections from St. John on the adulterous woman, from St. Luke about the rich young man who went into a far country. Mabillon takes from the history of the Bishops of Milan this fact, that an attempt was made, in a council held at Rome under Adrian I., to abrogate the Ambrosian rite, and that the Bishop Eugenius obtained its continuance, alleging in its favour the great respect which St. Gregory the Great had for it. The Antiphonary of Milan mentioned later by Mabillon is only of the eleventh or twelfth century. For the period with which we are now dealing, let us point out, according to D. Morin, an unauthorized system of liturgical lections, in use in the churches of Northern Italy. These notes, written towards the year 700, come from a church following the Milanese rite : at this period, therefore, the rite in question extended beyond the city and diocese of Milan.¹

The manuscript of the Royal Library of Munich, says D. Morin elsewhere, has some relation with the

¹ D. Morin in the *Revue Bénédictine*, 1903, p. 379. Cf. *Dict. d'Archéologie chrétienne et de Liturgie*, Ambrosian rite, t. i. c. 1385.

manuscript of North Italy : it belongs to the seventh century, and contains the four Gospels in uncial letters ; but as a liturgical assignment it remains incomplete.¹ For the Gospel pericopes of the Gallican liturgy, the documents seem more complete. The Lectionary of Luxeuil, published by D. Mabillon in his *Liturgia gallicana* (see P.L., tom. lxxii.), contains the lessons of the Masses for the ecclesiastical year : this is a seventh-century document. D. Morin (*Revue Bénéd.*, 1893, p. 438) agrees with Mgr. Duchesne (*Orig. du culte chrétien*, p. 147) in assigning its origin as Parisian for the following reason : there are no traces of any Roman elements ; the order followed is that of the Gallican ecclesiastical year (*cf.* an “*Ordo*” gallican. in D. Martene, *de Antiquis ecclesiæ ritibus*, tom. i. p. 167) ; amongst the saints’ days that of St. Genevieve rarely figures. There is another document of the same period and related to the preceding, called the Gallican Sacramentary or Bobbio Missal, also published by Mabillon (*Musæum Italicum*, p. 272). The feasts there are less numerous ; it is not purely Roman nor purely Celtic, nor Mozarabic, nor African, but it combines these different elements, with a certain predominance of the Roman and Gallican : thus it contains a Mass in honour of St. Sigismund, king of Burgundy, which leads one to think that it belonged probably to the province of Besançon or Burgundy. Mgr. Duchesne, from his

¹ *Revue Bénédictine*, 1893, p. 246.

point of view (*Orig. du culte*, p. 151), finds the documents rather Romanized.

The Mozarabic liturgy (or that of Christians living in Spain under the Arabs) developed itself in the sixth and seventh centuries, but the ensemble of its formulas dates back to the fourth or fifth century, at the time of its relations with the Church of Africa and with the Roman Church.¹ Numerous rites were very likely brought from Rome by the first preachers of the Gospel ; the rest, choice of lections, formulas of prayers, is the work of the bishops and of the doctors of the peninsula. The *Comes* is the collection of the liturgical lections of the Old and New Testaments : that published by D. Morin (see further back) gives the lections of the Church of Toledo.²

II.—THE DISTRIBUTION OF THE LECTIONS

I. THE LECTIONARIES

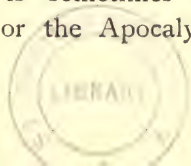
For the East.—The continuator of Ammonius, who in the third century had divided the Gospels in sections, Euthalius, a deacon of Alexandria, in the fifth century extended this division to the Acts of the Apostles and to the Epistles : he divided each book into lections or lessons (*ἀνάγνωστis*), corresponding without doubt to the sections which were read in the

¹ D. Cabrol, *Origines liturgiques*, Appendix D, pp. 210–211.

² D. Ferotin, *Monumenta liturgica*, t. v., *Liber ordinum*, Introduction, p. 13.

churches. Thus, he divided the Acts of the Apostles into sixteen lections ; the Catholic Epistles into ten (to wit : the Epistle of St. James into two, the first Epistle of St. Peter into two, the second of St. Peter into one, the first of St. John into two, one each for the two other Epistles of St. John, and one for the Epistle of St. Jude) ; the Epistles of St. Paul into thirty-one lections : this gives a total of fifty-seven (namely, fifty-two or fifty-three for the Sundays of the year, and the other four for the feasts of Christmas, Easter, the Ascension, and Pentecost). (See Vigouroux, *Dict. de la Bible*, tom. ii. col. 2056 ; and Migne, P.G., tom. lxxxv. col. 627-790.) According to times and places, these lections underwent great modifications : those which have prevailed in the Greek Church are marked in a great number of Codices either by the same copyist or a later writer, who has written, sometimes in the text, sometimes in the margin, the words (*αρχη, αρχ, or αρ*) for the beginning and (*τελος, τελ, or τε*) for the end. Other manuscripts have a table of lections for the whole year, *συναξαριον*, and often also a table of the feast days, *μηνολογιον*.

The following lines give us an idea of the differences between the usages in the Oriental liturgy. To speak only of the Mass of the Catechumens : the epistle, in the liturgy of St. Chrysostom, is preceded by an antiphone which is an abbreviation of it ; in the East the *ἀπόστολος* is sometimes filled by a passage from the Acts or the Apocalypse, but never by a



passage from the Old Testament, as is the practice in the Western Churches ; sometimes, also, in place of the epistle one finds several lessons. The liturgy of St. Basil has also a lection taken from St. Paul, then the *Καθολικόν*, that is to say, a lection from the Catholic Epistles, and lastly a lection of the Acts ; each of these lections is followed by an appropriate prayer. Then follows a sung psalm and the reading of the gospel. The Syriac and Ethiopian liturgies have even now five lections.¹

DISTRIBUTION OF THE LECTIONS IN THE WESTERN
CHURCH IN THE SIXTH CENTURY, ACCORDING
TO THE "LIBER COMICUS" PUBLISHED BY
D. MORIN.

For the West.—The year begins on the first Sunday of Advent : as in the Gelasian Sacramentary, there were five Sundays before Christmas.

Lections of the Old Testament in the First Place

1. Isa. ii. 1-5 ; iv. 2-3. The mountain of the Lord.
2. Isa. xxviii. 16-17 ; xxix. 17-24. The corner stone.
3. Ezech. xxxvi. 6-11. Call of the Gentiles.
4. Malach. iii. 1-4. The Angelic Precursor foretold.
5. Isa. xxxv. 1-2. The glory of Libanus.

Epistle in the Second Place

1. Rom. xi. 25-31. Blindness of Israel, entry of the Gentiles.

¹ See Renaudot, *Liturgies orientales*, i. pp. 5-8, 68, 507.

2. 1 Cor. iv. 1-5. The Apostolic ministry.
3. Colos. iii. 5-11. Penance and universal renovation.
4. 1 Thess. v. 14-23. Moral exhortation to receive the God of peace.
5. Philip. iv. 4-7. Joy at the approach of the Lord.

St. Andrew Apostle

- 1st Lection : Wisdom ix. 17 ; x. 4-6 ; xiv. 5-7 ; xvi. 8.
 2nd Lection : Galat. ii. 19-20 ; vi. 14-18. Life in union with Jesus crucified.

St. Eulalia

- 1st Lection : Isa. liv. 1-3. Fruitfulness of the New Zion.
 2nd Lection : 1 Cor. vii. 37-40. Commendation of virginity.

St. Mary. Here is placed the only feast in honour of the Holy Virgin which the manuscript contains.

- 1st Lection : Micheas vi. 1-3, 5-8 ; v. 2-5. Juda glorified by the Messias.
 2nd Lection : Galat. iii. 27 ; iv. 7. Liberty given by Christ.

Christmas. The Western liturgies, save the Roman, have only one Mass.

- 1st Lection : Isa. vii. 10-16 ; ix. 1-7. Prophecy of Emmanuel.
 2nd Lection : Heb. i. 1-12. The Son of God substituted for the Prophets.

St. Stephen

1st Lection : Notice here the custom of reading at Mass the passions or lives of the saints whose feast they celebrate.

2nd Lection: 3 Kings xxi. 1-29. Naboth's vineyard usurped by Achab. Acts of Ap. vii. 51; viii. 4. The institution of the deacons, and martyrdom of St. Stephen.

St. John

1st Lection: Wisdom x. 10-14. The just man protected by God in his ways.

2nd Lection: 2 Cor. v. 1-5. Dwelling prepared in the heavens.

Circumcision. A law of the Wisigoths of the year 650 rendered this feast obligatory.

1st Lection: Gen. xxi. 1-8. Birth and circumcision of Isaac.

2nd Lection: Rom. xv. 8-13. Jesus, salvation of the Gentiles.

For the Commencement of the Year

1st Lection: Jer. x. 1-10. Folly of those who worship idols.

2nd Lection: 1 Cor. x. 14; xi. 2. Folly of those who worship idols.

Appearance of the Saviour

1st Lection: Num. xxiv. 3-9, 15-18. Prophecy of Balaam.

2nd Lection: Titus ii. 11; iii. 7. Benefits of the Saviour's coming.

Massacre of the Innocents

1st Lection: Jer. xxxi. 15-20. Desolation of Rachel.

2nd Lection: Heb. ii. 9-18. Salvation of all through Jesus.

St. Fructuosus, Bishop

1st Lection: Dan. iii. 91-100. Deliverance of the three children.

2nd Lection : Heb. ii. 33-34. Triumph of martyrs for the faith.

St. Vincent

1st Lection : Isa. xliii. 1-7. God Saviour of His people.

2nd Lection : 2 Cor. xi. 16-31. Proofs of St. Paul.

St. Peter's Chair

1st Lection : Isa. xxxii. 1, 3-9, 15-18. Consoling promises of the Saviour.

2nd Lection : 1 Pet. v. 1-5. Patience in awaiting the rewards of pastors.

Quinquagesima Sunday, under this Rubric : Ante carnes tollendas.

1st Lection : Jerem. vii. 1-7. Invitation to a change of life.

2nd Lection : 1 Cor. i. 3-9. Graces received.

De carnes tollendas

1st Lection : 3 Kings xix. 3-15. Elias in desert.

2nd Lection : 2 Cor. vi. 2-10. The acceptable time for penance.

LENT

I.—De quadragesima in prima hebdomada

Ad nonam, feria 2^a : Isa. i. 16-19, and St. Jas. i. 2-12.

„ „ 4^a : Isa. xxx. 15-18, and St. Jas. i. 13-21.

„ „ 6^a : Isa. lv. 6-7, and St. Jas. i. 22-25.

Ad tertiam sabbato : Jer. iii. 12-14, and St. Jas. i. 26-27.

N.B.—This rubric, *ad nonam*, for the three first days indicates the fast ; that *ad tertiam* of the Saturday indicates that this day was kept like the Sunday. The Lectionary, therefore, dates from the time when

this usage existed in Spain. This must be, then, earlier than 572, when a council suppressed it.

Dominica 1^a (here is a double lection: at Matins and afterwards at Mass), called the Sunday of the *Samaritan woman*, because of the gospel:—

Matins: 1^o, Os. xiv. 2-10; 2^o, 1 St. Pet. iii. 5-9.

Mass: 1^o, Dan. ii.; 2^o, St. Jas. ii. 21-iii. 10.

II.—De 2^{da} hebdomada

One takes up the lection again where it was left off the preceding Sunday; this concludes it. The Sunday lessons were established before order of the lections for the ferias. See Duchesne, *Origines du culte chrétien*, p. 236.

Ad nonam, feria 2^a: Jer. iii. 20-22; St. Jas. ii. 1-5.

„ „ 4^a: Jer. xviii. 7-11; St. Jas. iv. 7-10.

„ „ 6^a: Jer. xxv. 5; St. Jas. v. 12-15.

Ad tertiam sabbato: Jer. vi. 16; St. Jas. v. 16-20.

Dominica 2^a, of the man born blind:—

Matins: 1^o, Dan. ix. 4-19; 2^o, 1 St. John ii. 8-12.

Mass: 1^o, Dan. iv.; 2^o, 1 St. John i. 5-9.

III.—De 3^a hebdomada

Ad nonam, feria 2^a: Joel ii. 12-13; 1 St. Pet. i. 16-21.

„ „ 4^a: Joel ii. 15-17; 1 St. Pet. iii. 10-15.

„ „ 6^a: Mich. vii. 18-20; 1 St. Pet. iv. 7-11.

Ad tertiam sabbato: Amos v. 14-15; 1 St. Pet. v. 6-11.

Dominica, called *in vicesima*, that is to say, the twentieth day before Easter, or *de mediante festo*:—

Matins: 1^o, Dan. xiii. 1-64; 2^o, St. Jas. iv. 1-16.

Mass: 1^o, Dan. x., xi., and xii.; 2^o, St. Jas. iii. 14-18.

IV.—During the three last weeks the Church of Toledo specially honours the Passion of the Saviour ; from there these words, *de traditione Domini*, indicate the beginning of a new period.

In prima hebdomada

Ad nonam, feria 2^a: Isa. i. 1-4, 24-26; 1 St. John i. 1-4.

„ „ 3^a: Isa. v. 20, 23-27; 1 St. John i. 10-ii. 2.

„ „ 4^a: Os. v. 7-13; 1 St. John ii. 3-6.

„ „ 5^a: Jer. ix. 7-9, 12; 1 St. John iii. 11-12.

„ „ 6^a: Jer. xii. 7-10, 14-15; 1 St. John iii. 18-20.

Ad tertiam sabbato: Isa. i. 8-10; 1 St. John iii. 2-3.

Dominica *de Lazaro* (this is our Passion Sunday):—

Matins: 1^o, Jer., Lam. iii.; 2^o, 1 St. Pet. iv. 13-19.

Mass: 1^o, Levit. xxiii.; 2^o, 1 St. John v. 16-20.

V.—The week which is called Post Lazaro

Ad nonam, feria 2^a: Hab. i. 2-4-ii. 4; 1 St. John ii. 26-29.

„ „ 3^a: Jer., Lam. i. 9-10, 12; iii. 21-22; 2 St. Pet. iii. 8-9.

„ „ 4^a: Jer., Lam. i. 19-22; iii. 25-32; 2 St. Pet. i. 10-11.

„ „ 5^a: Jer., Lam. i. 16-18; iii. 54-56; 1 St. John i. 4-7.

„ „ 6^a: Jer., Lam. i. 13-18; iii. 24; 2 St. Pet. i. 5-8.

Ad tertiam sabbato: Job xxx.; 1 St. John ii. 7-10.

HOLY WEEK

Palm Sunday, *Dies unctionis* (because the catechumens received the anointing):—

Matins: 1st Lection, Isa. xlix. 22-26; 2nd, 1 St. Pet. i. 25, ii. 10.

Mass: 1st Lection, Exod. xix. 4-5; 2nd, Deut. *passim*; 1 St. John ii. 9-17.

Ad nonam, feria 2^a: Isa. lvii. 1-4, 13; 1 St. John ii. 27-28.

„ „ 3^a: Isa. l. 5-8; 1 St. John iii. 6-9.

„ „ 4^a: Jer. xxvi. 13-15; St. Jude 20-25.

In Cœna Domini: Job xxiv.; 1 St. Pet. ii. 21-23.

Ad tertiam: Exod. xix. 1-19; Heb. xii. 12-28. For the repetition of the Symbol.

Ad missam: Zachar. ii., iii., xi., xiii., *passim*; 1 Cor. xi. 23-32.

Per titulos (the churches, other than the cathedral, on this day and Saturday reunite): Jer. xx. and 1 St. Pet.

In Parasceven: Isa. lii. and liii.; extracts from 1 Cor., Gal., Heb., 1 St. Pet.

Die sabbato per titulos: Apoc. i. 9-10, 17-18; Colos. iii. 1-3.

Die sabbato in vigilia Paschæ: 12 Lections (Gen. i.-ii. 6; Gen. ii. 7, iii.; Isa. lv.; Gen. v. 31-viii. 21; Exod. xiii.-xv.; Gen. xxii. 1-18; Deut. xxxi.-xxxii.; Gen. xxvii.; Exod. xii.; 2 Paral. xxxiv., xxxv.; Ezech. xxxvii.; Dan. iii. Another Lection, 1 Cor. v.-vii.-viii.

On Easter Sunday and throughout the week the 1st Lection is Apoc. i.-iii.; the 2nd Lection is 1 Cor. xv. for Sunday; Acts of the Apostles for other days, chap. i., ii., x., v., xiii., extracts.

Low Sunday: Apoc. vii. 2-12; Acts viii. 26-40.

1st Sunday after Easter: Apoc. xxi. 9-23; Acts ix. 1-22.

2nd Sunday after Easter: Apoc. iv. 1-10; Acts viii. 14-25.

3rd ,, ,, Apoc. xiv. 1-7; Acts iv. 32-v. ii.

4th ,, ,, Apoc. xiv. 5-16; Acts ix. 32-42.

St. Torquatus and Companions. These are seven bishops,
the first missionaries of Spain. Apoc. vii. 9-10; Heb.
x. 32-38.

The day of the Holy Cross: Apoc. xxi. 10; xxii. 1-5;
Philip. ii. 5-11.

Ascension: 4 Kings ii. 1-15, Elias taken up to Heaven;
Acts i. 1-11.

Sunday within the octave of Ascension: Apoc. iv. 2-4,
10-11; Ephes. iv. 7-10.

Saturday, vigil of Pentecost: Office *ad tertiam*, Isa. lxi.;
1 Cor. xii. 2-13.

Pentecost: Joel ii. 21-32; Acts ii. 1-21.

St. Adrian (whose feast is kept in Rome on 8th September,
and in Spain 17th June): Proverbs iv. and xxi.; Heb.
x. 32-38.

Nativity of St. John Baptist: Jer. i. 4-19; Gal. iv. 22-31.

St. Peter and St. Paul: Apoc. x. and xi.; 1 Cor. iv. 9-15.

SS. Justus and Rufinus: Eccles. xxxix. 17-21; 2 Cor. iv.
5-10.

SS. Justus and Pastor: Wisdom x. 17-21; 1 Cor. iii.

SS. Sixtus and Laurentius: Wisdom iii. 1-8; 2 Cor. ix.
6-13.

St. Cyprian: Eccles. xlv. and l.; of Common (*unius justii*).

Beheading of St. John Baptist: Jer. xxxiii.; Heb. xi. and xii.

List of Lections for Saints (*de Sanctis*):—

Prov. xv.; 2 Thess. i. 3-12.

Wisdom v. 16-19; Rom. v. 1-5.

,, xi. 2-4; Rom. viii. 28-39.

,, xviii. and xix.; Heb. xi. 13-16.

Prov. x. and xi.; Heb. xi. 33-34.

Wisdom v. 1-5; Ephes. i. 3-8.

Another *de uno justo* :—

Eccles. xxxii. 27—xxxiii. 1 ; Colos. i. 24—29.

Isa. xlii. 1—4 ; 2 Tim. ii. 1—10.

Wisdom iv. 7—15 ; 2 Tim. iii. 16—iv. 8.

Eccles. xxxi. 8—11 ; 2 Tim. iv. 17—18.

Isa. xli. 8—13 ; Philip. iii. 7—12.

Another series *de uno confessore* :—

Eccles. xlvii. 1—2, 9—13 ; Rom. x. 8—13.

Eccles. li. 1—4 ; 1 Tim. vi. 11—14.

De virginibus : 1st Lection, *see* SS. Justus and Rufinus ;
2nd, 1 Cor. vii. 25—34.

De una virgine : Jer. xxxi. 2—7 ; 2 Cor. x. 17—xi. 6.

De nubentibus : Jer. xxix. 5—7 ; 1 Cor. vii. 1—14.

De primitiis (that is to say, when the faithful bring the first-fruits) : Eccles. xxxv. 10—13 ; Rom. viii. 22—27.

De decimis : Malach. iii. 7, 10—12 ; 1 Cor. ix. 7—17.

In ordinat. Episcopi : Ezech. xxxiii. 1—11 ; 1 Tim. iii. 1—13.

In ordinat. Regis : Wisdom ix., *passim* ; Rom. xiii. 1—8.

Die sabbato quando sal adspargitur (that is to say, the eve of the dedication of a church) : Wisdom ix. 8—11 ; 1 Cor. iii. 16—17.

For the consecration itself : Gen. xxviii. 10—22 ; 1 Cor. iii. 8—17.

For the restoration of a basilica : 1 Mach. iv. 36—58 ;
2 Cor. v. ; Ephes. iii. and iv.

De Litanias canonicas (that is to say, the Litanies which are celebrated each week) :—

I°. die ad tertiam : Osee iv. 1—16 ; Joel ii. 15—18 ; ad nonam : Isa. lv. ; Eph. iv. 23—30.

II°. die ad tertiam : Sophon. i. 2—3 ; Dan. ix. 4—19 ; ad nonam, Jer. iii. 12—14 ; Eph. iv. 17—24.

III°. die ad tertiam : Zach. vii. and viii. ; Eccl. xxxvi. 1—19 ; ad nonam, Ephes. iv. 29—32.

Pro sterilitate pluviae :—

I^o. die ad tertiam : 3 Kings viii. 34-40 ; “Sexta” : Jer. xiv. 1-9.

II^o. die ad tertiam : Jer. iii. 20-22 ; Agg. i. ; Zach. x. ; Jer. xxv.

Pro tribulatione et clade : Joel ii. 12-13 ; Jonas iii. 3-10 ; Amos v. 14-15, iv. ; Isa. lxiii. and lxiv. ; Isa. xxx. ; Joel i. and ii. ; Ephes. v. 1-2.

For the Sundays (after Pentecost) :—

I^o. Isa. vi. 1-13 ; Rom. ii. 11-29.

II^o. Isa. v. 8-16 ; 1 Cor. i. 17-22.

III^o. Isa. v. 18-27 ; Rom. vi. 19-23.

IV^o. Isa. xl. 27-31 ; Rom. xi. 32-36.

V^o. Isa. xlviii. 16-21 ; Rom. vi. 12-18.

VI^o. Isa. xlviii. 12-15 ; Rom. xii. 1-16.

VII^o. Isa. li. 1-3 ; Rom. xii. 16-21.

VIII^o. Isa. xlix. 1-6 ; Rom. xvi. 17-20.

IX^o. Isa. lxvi. 10-13 ; Rom. xiii. 10-14.

X^o. Jer. xxxi. 31-34 ; 1 Cor. iii. 16-23.

XI^o. Jer. viii. and ix. *passim* ; 1 Cor. vi. 12-20.

XII^o. Jer. iii. 14-23 ; 1 Cor. xii. 27-xiii. 8.

XIII^o. Jer. v. 20-vi. 1 ; 2 Cor. vi. 11-vii. 1.

XIV^o. Jer. xxiii. 2-8 ; 2 Cor. xiii. 7-11.

XV^o. Jer. xxx. 3, 7-17 ; Gal. ii. 16-20.

XVI^o. Jer. xxxi. 10-14 ; Gal. v. 14-vi. 2.

XVII^o. Isa. xxxii. 37-42 ; Ephes. i. 16-23.

XVIII^o. Prov. i. 8-33 ; Rom. iii. 28-iv. 8.

XIX^o. Prov. ii. 1-21 ; Rom. v. 5-10.

XX^o. Ezech. xxviii. 25-36 ; Rom. xv. 4-7.

XXI^o. Jer. xxx. 18-xxxi. 1 ; Ephes. v. 1-8.

XXII^o. Jer. xxxi. 27-28 ; Ephes. i. 16-23.

XXIII^o. Prov. iii. 1-10 ; Rom. vii. 14-25.

XXIV^o. Prov. iii. 19-34 ; 1 Tim. i. 15-17.

Some pages having been lost from the end of the

Codex, it is impossible to know if there were any more Sundays after Pentecost.

Thanks to the publication of D. Morin, we have, with some special particulars of the Church at Toledo, the collection of lections such as it existed in the Western Churches before St. Gregory the Great.

Regularly, we find two lections precede the gospel : the first taken from the Old Testament, the second from the New. The ordering of the passages appears more systematic than in the East : an endeavour has been made to choose lessons appropriate to the mysteries being celebrated. It is above all in the Prophets that the shadow of the new alliance is drawn out, as their writings become more frequent. Genesis finds a place by reason of the prophecies it contains, but not, as among the Greeks, a preponderant one during Lent ; the other books of the Bible come in the same way, but not all ; the sapiential books are read on saints' days because of the lessons of holiness that they contain ; one notices that Isaias and Jeremias are most often read in the time after Pentecost. As to the New Testament, nearly all the Epistles of St. Paul and the Catholic Epistles figure in the course of the liturgical year : these latter fill up the time of Lent ; those of St. Paul, the time after Pentecost. The Apocalypse and the Acts of the Apostles form the two lections during Paschal time. There is no mention either of the Sundays after Epiphany or of the Quatuor Tempora.

Two Peculiarities of the Church at Rome

Before concluding this chapter, let us take notice of two peculiarities in the *Comes* of which we give the salient features. Three lections are assigned to the Mass of the Catechumens. This is a characteristic which will be met with again later in certain liturgies, for example, the Ambrosian liturgy ; it is incontestable that it existed in Africa in the time of St. Augustine, as one can see from the sermons of this great doctor.¹ Ordinarily there was a connection between the lections and the psalms sung ; manifestly this usage should exist in the liturgy of Rome, as in Africa, Spain, and at Milan. And yet no trace is found of it in the documents of which we shall speak in the following chapter, but there are ordinarily only two lections, the epistle and gospel, the first taken sometimes from the Prophets or other books of the Old Testament, but more often from the New. Mgr. Duchesne (*Origines du culte chrétien*, p. 168, English edition) reckons that the Prophetic lesson had disappeared in Rome before St. Gregory the Great, during the fifth century ; one may very well suppose that it did exist primitively and that it was especially desired to preserve the trace in these lections of the Old Testament which we still find to-

¹ See *Dict. d'Archéologie chrétienne et de Liturgie*, i. c. 630 : Africa ; the Mass of the fourth to the sixth century. Cf. Card. Bona, *Rerum Liturg.*, t. i. ch. 7.

day as the Epistles of the Mass. The *Liber Pontificalis*, edited by Duchesne (i. p. 230), proves undoubtedly that under the pontificate of Celestine I. (422–432) only the Epistles of St. Paul and the Gospels were read at Mass. The Prophetic lesson has nevertheless continued up to our time at the Quatuor Tempora and on certain ferias of Lent. It was a usage current in the Gallican liturgy, as one sees in the Sacramentary published by Mabillon, *Musæum Italicum*, i.

The other peculiarity concerns the Quatuor Tempora: our *Comes* does not seem to suspect their existence even. Nevertheless, we must not suppose that this arrangement of fasts and offices did not exist at the time the compiler of the *Comes* composed his work.¹ Without our assigning their institution to Pope Callistus in the first part of the third century² (the *Liber Pontificalis* says of this Pope: *Hic constituit jejunium die Sabbati TER in anno fieri, frumenti, vini et olei gratia secundum prophetiam*), we must say that Pope St. Leo the Great mentions it often enough in his sermons, speaks of it as an institution of the first centuries, of the Apostolic times (P.L., tom. iv. serm. 12, 15, 17, 19). Muratori, in his preface to the Leonine Sacramentary,

¹ *Dictionary of the Bible*, Vigouroux, t. iv. p. 155.

² See *Dict. de Théologie catholique*, ii. c. 1334; and the references by Georgi, *Liturg. Pontif.*, iii. p. 438; Gerbert, *Vetus Liturg. aleman.*, iii. p. 980.

establishes a comparison between the writings of St. Leo and the words used in the Sacramentary, to show that in one way and another the documents agree regarding the Quatuor Tempora: the Gregorian Sacramentary, like the Leonine, mentions some Saturdays having twelve lessons which correspond to the Saturdays of our Quatuor Tempora, and in which the lections were more numerous as well as longer. Why then is the document of Toledo silent? D. Morin, in an article in the *Revue Bénédictine* in 1897, p. 338 and fol., on the origin of the Quatuor Tempora, gives this reason:—

“The Quatuor Tempora were, originally, a purely local institution belonging properly to the Church at Rome. In this Church they had an exceptional importance; there they are regarded as established by the Apostles themselves (first half of the fifth century). From this time onwards, the Bishops of Rome do not cease to insist, in their letters to their colleagues of Italy and elsewhere, on the necessity of observing these fasts of the four seasons, and reserve for these days the ordination of the sacred ministers. Their manner of speaking leads us to believe that the Quatuor Tempora were accepted very early by a large part of Christendom. In reality very little was done for some centuries. Neither at Capua under the Bishop Victor in the middle of the sixth century, nor at Naples in the following century, nor in any other part of Italy do they seem to have con-

formed to the Roman usage. Besides the Neapolitan pericopes, there were three entitled *Cottidiana per messes* in addition to three fast days after Pentecost (edition of the *Liber Comicus*, i. p. 434) ; but this last fast only corresponds in appearance to the summer Quatuor Tempora. The missionaries sent by Pope St. Gregory really introduced the Roman usage into England, just as the Anglo-Saxon monks did in Germany during the eighth century. Before we can see this institution generally accepted on both sides of the Alps, we must await the strong Romanizing influences of the Carolingian epoch : still the Churches of Spain and Milan for a long time refused to adopt this innovation ; as a fact, this practice formed a double use with the days of 'canonical litanies' ¹ observed by them at different parts of the year from time immemorial. The Quatuor Tempora only appear in Spain to start from the adoption of the Roman liturgy at the end of the eleventh century. At Milan they were introduced very much later by St. Charles Borromeo."

*Relationship between the "Comes" and the Work
of Alcuin and Amalarius*

The Roman and the Gallican Liturgy. — Before signaling the peculiarities which, in respect of the lections, distinguish the Roman from other rites,

¹ On these canonical litanies see further back, *de Litanias canonicas* and lections indicated.

it will be well to notice the indications that these latter furnish us with as to their origin. If one may believe certain authors, there is not much to glean in this field. Thus, the author of the article "Pericope" *Realencyclopädie* of Hertzog, after having cleared up some obscurities on the state of the pericopes at the time of Pope St. Gregory, adds that the commentators of the Middle Ages, Amalarius, Rupert, Honorius d'Autun, etc., do not give any authentic explanation of the use and extent of these lections. Doubtless to this opinion some exception must be made. The author has not mentioned Alcuin, to whom, however, he does justice in using the *Comes ab Albino editus* as a source of information; this is already something. He could not, moreover, forget the great rôle played by Alcuin (or Albinus, 735-804) in the study of the liturgy, and the care taken by this author for the preservation of ancient traditions. On this ground, his Lectionary, *Comes ab Albino ex Caroli Imperatoris præcepto emendatus* (manuscript of the tenth century preserved in the Library of Chartres, No. 32), published in the works of B. Tommasi, tome v. pp. 297-313, merits our attention. It is followed by an appendix or supplement in which the author revises the preceding collection to put it in harmony with the liturgy of his time. The Lectionary consists of 242 titles or lections, and the Appendix of 65; it is adapted to the Gregorian system, and thus presents us

with the state of the Liturgy at the end of the eighth century.¹

A work of comparison between this document and the *Comes* edited by D. Morin, will allow us to take count both of the Roman practice and of peculiarities (whether) Mozarabic or Gallican. The lections for Advent, in the Lectionary of Alcuin, are carried on to the end of the liturgical year. At Christmas there is the same lection of Isaïas for the station of St. Mary, but two other stations are signalized, St. Mary again and St. Peter, with a passage of the Epistle to Titus : *Apparuit gratia*, and the beginning of the Epistle to the Hebrews. In the octave of Christmas the feasts of St. Stephen and St. John are the same ; the Holy Innocents figure immediately after, with the passage of the Apocalypse *Vidi supra montem Sion*. The feast of St. Sylvester has a passage from the Epistle to the Hebrews : *Plures facti sunt sacerdotes*, or the *Ecce Sacerdos* of the Book of Wisdom. Then comes the Epiphany, with the *Surge illuminare* of the prophet Isaïas ; but this feast, otherwise called *Theophania*, is followed by five days during which is read a passage from the Epistles of St. Paul (Romans, 1 Timothy, Hebrews, Romans, and Romans or Timothy). In this period come the feasts of St. Felix (Epistle to the Hebrews), St. Marcellus (Wisdom), St. Sebastian (Hebrews), St. Agnes (1 Corinthians), the Presentation of Our Lord in the

¹ See *Dict. d'Archéologie chrétienne et de Liturgie*, i. c. 1073.

Temple (Malachias), St. Agatha (Wisdom), St. Valentine (Wisdom), and the Annunciation (Isaias).

In inserting here the Sundays of Septuagesima, Sexagesima, Quinquagesima posterior to the time of St. Gregory, Alcuin conforms to the additions made before him ; the epistles of these Sundays are those that we read to-day. The same may be said of those of Ash Wednesday (taken from the prophet Joel), of the following Friday (passage of Isaias), of the first Sunday of Lent, and of the two days which follow : notice that Alcuin indicates the stations of Rome just as our Roman Missal mentions them. In this rubric : *Feria IV. mensis primi*, and in this other : *Sabbato in XII. lectiones*, we ought to see an allusion to the Quatuor Tempora, according to the remark made by Tommasi, which rests its authority on the Venerable Bede ; in reality one reckons two lessons of Wednesday and six of Saturday, so that, to complete the number of twelve, one should also add on the lesson of the Friday and the three evangelical pericopes of Wednesday, Friday, and Saturday. We find in the *Ordo Romanus IX.* (Migne, P.L., tom. lxxviii. col. 1005 and fol.) another explanation of the rubric, *in duodecim lectionibus*. This expression indicates not *twelve lessons* but *twelve different lectors* : *Propter XII. lectores dicuntur non propter XII. varietates lectionum*. It will be the same for the *Lectiones mensis quarti*, after Pentecost Sunday ; for the *Lectiones mensis septimi*, after the sixth week which follows

St. Laurence ; for the *Lectiones mensis decimi*, between the third and fourth Sundays of Advent. Thus does Alcuin understand the Quatuor Tempora : he places them at the same time as we do ; he mentions a little later the same lessons as those in our Roman Missal ; the only exceptions are the Wednesday of Pentecost, where he gives a pericope of Exodus and Kings instead of the book of the Acts ; for the lesson of Saturday of the Quatuor Tempora of September, in place of Daniel, Alcuin gives in the fifth place a passage of Exodus (prayer of Moses). Lastly, in Alcuin's compilation, as in our Missal, for the Quatuor Tempora of December, the lessons of the Old Testament are taken wholly from Isaias, save the fifth of the Saturday, where occurs the passage of Daniel such as one has seen it in the first and fourth months.

The presence of a lection for the *feria* 5^a is another proof of the additions that Alcuin admits : the office for these days was composed by St. Gregory II. (715-731). The Sundays of Lent have special names : *Dominica in trigesima*, *in vigesima* for the third and fourth, so called, doubtless, because they draw nearer to the thirtieth, to the twentieth day before Easter ; the first is designated by the simple mention *Dominica in quadragesima* ; the second is called *Dominica prima mensis primi*, because it immediately follows the Quatuor Tempora of the first month ; our Palm Sunday is called *Dominica indulgentiæ*. The lection of the New Testament for each of these Sundays is not, a

in the *Comes* of Toledo, drawn from the Catholic Epistles, but from the Epistles of St. Paul, and, with the exception of the second Sunday, where the passage of the first to the Thessalonians varies (chapter v. instead of chapter iv.), the lections are just those that we have now in the Roman Church. Alcuin gives a lection for each day of the week, with the indication of the Roman station (except for Thursday); except for this one Thursday, the lections are the same as ours: a new proof that Alcuin copied from the Roman liturgy. We find, for the first three days of Holy Week, two lections wholly taken from the Old Testament (Wisdom or Prophets); for Good Friday, six lessons only from the Old Testament, known in our Missal as the 1st, the 4th, the 8th, the 11th, another taken from the 55th chapter of Isaias, and the last from Daniel, just as we find on the Saturdays of the Quatuor Tempora. The Sundays after Pentecost are distributed into groups, of which the points of separation are the feasts of SS. Peter and Paul, of St. Laurence and St. Michael: in the first group, four Sundays for which Alcuin indicates a passage of 1 Corinthians, Romans, 1 St. Peter, and 1 St. John; in the second group, for the five Sundays after the feast of SS. Peter and Paul, the lection is taken from the Epistle to the Romans; in the third group, for the six Sundays after the feast of St. Laurence, the lections are taken from 1 Corinthians, Galatians, and Ephesians; in the fourth group, for the six

Sundays after the feast of St. Michael, the lections continue Ephesians and then go on to Philippians and Colossians. Thus the writings of St. Paul fill the greater part of the Sunday lections from Pentecost to Advent. During the Sundays of Advent, the lections are taken from the prophet Isaias, except for the week preceding Christmas, when there is a joyful invitation, *Gaudete in Domino*, drawn from St. Paul's Epistle to the Philippians. Between these Sunday lections Alcuin intercalates lessons of the ferias, others for saints' days, others lastly for the feasts special, however less numerous, to the Roman calendar. One sees in succession the names of St. Philip and St. James, St. Pancratius, SS. Gervasius and Protasius, SS. John and Paul, the vigil and feast of St. John Baptist, vigil and feast of SS. Peter and Paul, octave of the Holy Apostles, St. Laurence, SS. Cornelius and Cyprian, Beheading of St. John Baptist, a feast in honour of Holy Mary (the Nativity), the dedication of the Basilica of the Holy Angel (St. Michael), vigil and feast of All Saints, the vigil and feast of St. Martin, the feasts of St. Cecilia, St. Clement, the vigil and feast of St. Andrew. Then follow some lessons for ordinations, for the dedication, etc. . . . for different circumstances, and lastly, nine lessons for days which have none assigned. One thus sees more of a resemblance to the repertory of lections which the Church of Toledo preserved to the seventh century, and on the other

hand some peculiarities which denote a certain liberty side by side with a desire to draw nearer to Rome. As has been said, the ensemble of the Lectionary of Alcuin presents an old Roman rite of the lections. The Carlovingian liturgist adds an appendix to put the collection in line with the Gregorian revision brought about by Charlemagne to assign the lections to the days where formerly there were none ; for example, the ferias of Christmas week, the Wednesday of the Theophany, the Thursday of Quinquagesima, the nights of Easter and Pentecost, the Wednesdays of the weeks after Easter, Invention of the Holy Cross, and certain particular circumstances. The source of the lessons and the choice of the Scriptural passages are purely Gregorian, according to what Tommasi says: *Imitando ac sequendo libellum Papæ Gregorii sacramentorum*.¹ There is, nevertheless, in this appendix a likeness to the Gallican.

Amalarius († 850), educated by Alcuin, furnishes in his liturgical works some indications relative to the lections ; one finds there a confirmation of those which were pointed out in Alcuin's Lectionary ; the lections that he signalizes in his *De officiis ecclesiasticis* are practically the same as those of the actual Missal ; as to the Quatuor Tempora, he describes the six or twelve lections of the Mass. Thus in the

¹ Cf. Tommasi in the edition that he has given of the manuscript of Chartres, *Opera*, t. v. pp. 314-318.

ninth century Gaul was in accord with Rome for the lections of the Bible in the liturgy.¹

The Ambrosian Liturgy.—The same harmony reigns throughout at this epoch and from the same point of view between the liturgy of Milan and that of Rome. But in other ways this has an important aspect. In speaking of the Ambrosian, Gallican, and even the Roman liturgy, it is not to point out that they differ from each other in the way that an Oriental liturgy differs from a Western, but that they are related rites which have the same origin and points in common, yet have nevertheless freely developed and adapted themselves to the customs of the countries in which they were implanted.

If we appeal to the writings of St. Ambrose for some teachings, it is undeniable that in the time of this holy doctor the three lections had their place in the Mass of the Catechumens and in the following order : Prophetic, Apostolic, Evangelistic (P.L., tom. xv. col. 1443) : the word Prophets implies all the Old Testament. In the discourse which he addressed to the Emperor on the subject of the affair of the synagogue and the destruction of the temple of the Valentinians, St. Ambrose appeals successively to the Prophetic lesson and the Gospel of the day : "Behold," says he, "what we have gathered from the Prophetic lesson, see again what the reading of the Gospel furnishes us with." And the discourse has place immediately

¹ *Dict. d'Archéologie chrétienne et de Liturgie*, i. c. 1325.

before the oblation (P.L., tom. xvi. letter 41). One cannot say that this Prophetic lection fell into disuse in the following centuries, although no trace is found of it in the manuscripts ; likewise the Sacramentary of Bergamo,¹ written in the tenth and eleventh centuries, containing the prayers, prefaces, epistles, and gospels, makes no mention of it. But it should be noted that this lection, different from the others, was read by a cleric of lower rank and in a separate book. As to the epistles (or the Apostle), Tommasi (v. p. 424) and, after him, Georgi (tom. iii., *Liturg. Rom. Pontif.*) have published an incomplete list, which appears to have been the usage of the Church of Milan ; the bad condition of the manuscript that Tommasi had at his disposal did not allow him to decipher the whole. Here are the peculiarities of this very ancient document :—

The eve of Christmas : Romans viii. Mission of Jesus for justification.

Christmas : Galatians iv. Jesus has delivered us from the servitude of the law.

St. Stephen : 2 Timothy iii. Benefits of Holy Scripture.

The Holy Innocents : 1 Corinthians iii. The Apostle desires to speak to Christians as to little children.

St. James : Galatians ii. St. Paul defends his

¹ A document in the Library of Sant Alessandro in Colonna at Bergamo. The Prophetic lesson is also wanting in a good number of other documents. *Dict. d'Archéol. chrétienne et de Liturgie*, i. c. 1402, and before that c. 1375-1376.

apostolate in the presence of St. Peter, St. James, and St. John.

St. John : Romans x. Israel reprovèd for its fault.

The Circumcision : 1 Corinthians viii. Instruction on the usage of food offered to idols.

Eve of the Epiphany : 2 Corinthians iv. To whom is the Gospel accessible?

Epiphany : Titus ii. The manifestation of Jesus leads us to holiness.

Here a scarcely legible indication seems to have relation to the feast of St. Sebastian ; then follow the feasts of St. Agnes, St. Vincent, St. Agatha ; a feast in honour of the Blessed Virgin, doubtless her Purification, which in certain churches is only celebrated on the 11th or 15th of February.

Sexagesima Sunday : 2 Corinthians vi. St. Paul exhorts the Christians to avoid dealings with infidels.

Quadragesima Sunday : 2 Corinthians vi. The same passage that we read nowadays : exhortation to profit by the acceptable time.

Third, fourth, and fifth Sundays of Lent embrace some analogous exhortations taken from Galatians, 1 Corinthians, Romans. The lection of Holy Thursday is the same as ours : the passage of the Epistle to the Corinthians where St. Paul speaks of the Last Supper.

Easter and during the week which follows : the teachings, always from St. Paul, inculcate the idea of renovation, of combats for the cause of the Lord, of the reward of mercy, of joy in the Lord.

Ascension Day : the lection, taken from the Epistle to the Ephesians, is an exhortation to unity. There is also a lection for the Litany, another for the eve, afterwards for Pentecost. There follows an enumeration of feasts : St. Eleutherius, St. George, St. Victor, St. Pancratius, St. Vitus, SS. Gervasius and Protasius, the eve of St. John Baptist, Nativity of St. John Baptist, SS. Peter and Paul, St. Thomas Apostle (celebrated 3rd July), SS. Nabor and Felix, St. Apollinaris, St. Nazarius, Holy Machabees, St. Sixtus, St. Laurentius, St. Hippolytus, St. Mammes, St. Genesius, Beheading of St. John Baptist, St. Cyprian, St. Euphemia, SS. Cosma and Damianus, St. Martin, St. Anthony, St. Romanus, St. Andrew.

As we see, most of these names belong to the Roman calendar: the Ambrosian liturgy mentions them, but consecrates them with a different lection.

Tommasi's list ends with the Sundays of Advent, which are six in number and have special lections always taken from St. Paul: for the rest, it is characteristic of this document to have exclusively passages from the great Apostle.

The Mozarabic and Celtic Liturgies.—To that which concerns the Mozarabic liturgy, we have nothing to add here. The *Comes* in the usage of the Church of Toledo has shown us that Spain had some points in common with Rome in its lections before the seventh century, but this does not prevent us thinking that during the following centuries it used the liberty

allowed it to introduce certain peculiarities. As to the state of the Celtic liturgy, a passage from the *Ecclesiastical History* of the Venerable Bede throws sufficient light. The head of the mission sent from Rome by Pope St. Gregory the Great, St. Augustine of Canterbury, thought he ought to consult the Sovereign Pontiff on certain customs for the celebration of Mass, and received this answer: "As to what you have pointed out in the customs, be it of the Roman or of the Gallican Church, make a judicious choice, see what is most pleasing to Almighty God, and make this the rule for that Church of England which is still so young in the faith."¹ The Church of England flatters itself on having faithfully preserved the Lectionary established according to these principles. The homilies of the Venerable Bede do not suggest great differences between its lections and the Roman lections, and the *Book of Common Prayer* bears traces of this ancient agreement on the whole.

2. THE EVANGELARIES

For the East

The Distribution of the Gospel Lessons throughout the Greek Year.—Documentary evidence affords clear proof that among the Greeks it was desired that the entire Gospel text be read at least once each year: there was a pericope for each day, but it does

¹ Migne, P.L., t. xcvi. c. 58–59.

not say that the lection was impeded by the solemnity of saints' days—rare enough, by the way, at this period. The choice, except for the Saturday, Sunday, and the mysteries of the life of our Saviour, is not very complicated : they contented themselves with following the order of each Evangelist, reading them as follows : St. John, St. Matthew, St. Mark, St. Luke.

The ecclesiastical year began at Easter : the Gospel of St. John filled up the seven weeks between Easter and Pentecost, the lesson of the Sunday being longer, and apparently chosen according on a determined plan, the account of the most remarkable miracles, most developed parables, and most important teachings of the Saviour being then set forth : note on the fourth Sunday the conversation of Jesus with the Samaritan woman (iv. 5-42), and then on the fifth the miracle of the man born blind (ix. 1-38). At Matins on Pentecost the appearance of Jesus to the Apostles in the absence of St. Thomas, read before on Low Sunday, is given again (xx. 19-23), and at Mass the discussion among the Jews about Jesus and His mission is brought up (vii. 53-viii. 1).¹ The Gospel according to St. Matthew begins the day after Pentecost, the pericopes of which follow each other during the days of the week ; special pericopes are reserved for the Saturday and Sunday only. Likewise, when

¹ Scrivener, i. p. 81, here remarks that the pericope concerning the adulterous woman is wanting in all known manuscripts.

St. Mark is taken for the week-days, beginning from the twelfth Sunday, St. Matthew is continued on the Saturdays and Sundays up to the seventeenth. Sometimes these readings of the Saturday and Sunday follow each other in an inverse order. For example, on the fourth Sunday, St. Matthew viii. 5-13, and the eve, St. Matthew viii. 14-23 ; from the fourth to the twelfth Sundays : the miracles of Jesus (the centurion's servant, viii. 5-15 ; the two possessed in the country of the Gerasenes, viii. 28-ix. 1 ; paralytic, ix. 1-8 ; the two born blind and the dumb man possessed by a devil, ix. 27-35 ; first multiplication of loaves, xiv. 14-22) ; the parables (the rich young man, xiv. 16-26 ; the unjust husbandman, xxi. 33-42 ; the marriage feast, xxii. 2-14 ; parable of the talents, xxv. 14-30 ; lastly, the Chananean, xv. 21-28) ; this seventeenth Sunday carries us approximately to the 14th September. Then the Gospel of St. Luke commences, under this rubric : *for the new year*. Scrivener (vol i. p. 86) thinks that this indication refers to 24th September, and not the 1st. A new set of Sundays continues without interruption up to Quinquagesima ; St. Luke's account is read each day, in the same order of the text, up to the beginning of the thirteenth week (Saturdays and Sundays always excepted). From the beginning of the thirteenth week St. Mark is resumed, part of which had been read between the thirteenth and seventeenth weeks after Pentecost ; nevertheless St. Luke is continued on Satur-

days and Sundays. The seventeenth Sunday of this new series coincides with that which, among Westerns, precedes Septuagesima ; the Greeks resume for the second time the gospel of the Chananæan (St. Matt. xv. 21-28).

During Lent and up to the beginning of Holy Week, the passages of the Saturday and Sunday are taken ordinarily from St. Mark ; one should, however, except that of the first Sunday, the discourse of Jesus with Nathaniel (John i. 44-52) ; the sixth Saturday, eve of Palm Sunday, called the *Saturday of Lazarus* (John xi. 7-45) ; Palm Sunday, when the account of the repast at Bethany is read (John xii. 1-18). Each day of Holy Week there are two distinct passages from the Gospel, the first for Matins, the second for the Liturgy : the passages recall the events of the last days of the Passion. On Holy Thursday the histories of the Passion according to the four Evangelists are combined and united in twelve lections, which is also done on Good Friday. Likewise, on Easter Day, the account of the Resurrection and the appearances of Jesus according to the four Evangelists is combined in eleven lessons.

The *Menology* attached to the manuscripts *Cyprius* and *Campianus* presents in turn the peculiarities of the Greek Church : the beginning does not coincide with the beginning of the ecclesiastical year at Easter, but with that of the civil year, towards the 1st September (fifteenth Sunday after Pentecost) ; the

solemnities are few in number, and the presence there of some is a proof that the copyist or author of this list was later than the eighth century.

One sees there as feasts of our Lord, those of Christmas fixed to 25th December, with the evangelical pericopes from St. Matthew ii. 13-23 and i. 18-25 ; the Circumcision on 1st January, with the passages from St. Luke ii. 20-21 and 40-52 ; the Epiphany, on 6th January, the account of the Baptism of Jesus is read (St. Mark i. 9-11 and St. Matthew iii. 13-17) ; and the Presentation in the Temple, 2nd February, the account given by St. Luke. The feast of the Exaltation of the Holy Cross is kept on 14th September and the passage of St. John xii. 28-36 is read, where Jesus foretells that He will be glorified by the Cross, and the account of the Crucifixion as it is given by the same Evangelist, xix. 6-35. The feasts of the Holy Virgin are numerous enough : the Nativity on 8th September, with the account of the visitation by Mary to her cousin Elizabeth (St. Luke i. 39-49 and 56), followed by the passage about Martha and Mary (St. Luke x. 38-42) ; the Annunciation (25th March) and the mission of the Archangel Gabriel (St. Luke i. 24-38) ; the Assumption (15th August), where the passage about Martha and Mary is read again. On 8th November there is a feast in honour of St. Michael and the Archangels, on which occasion two Gospel passages are read which have not much to do with the Angels : they are St. Matthew xviii.

10-20 and St. Luke x. 16-21. St. John Baptist is mentioned many times: on 7th January, as the precursor (St. John i. 29-34); on 24th February, the finding of his head, with two passages from the Gospels; the embassy of the precursor to Jesus (St. Luke vii. 18-29), the praise of St. John Baptist by the Saviour (St. Matthew xi. 5-14); on 24th June, his birth (St. Luke i. 1-25 and 57-80); on 29th August, his beheading (St. Matthew xvi. 1-13 and St. Mark vi. 14-30). The 30th June has a feast for the twelve Apostles, with the passage from St. Matthew x. 1-18; each Apostle has also his own particular feast: St. Thomas on 6th October (St. John xx. 19-31), St. James the brother of the Lord on 23rd October (St. Mark vi. 1-7), St. Philip on 14th November (St. John i. 44-55), St. Matthew on 16th November (St. Matthew ix. 9-13), St. Andrew on 30th November (St. John i. 35-52), St. James the son of Zebedee on 30th April (St. Matthew x. 1-7), St. John the Theologian on 8th May (St. John xix. 25-27), St. Jude on 26th May (St. John xiv. 21-24), St. Bartholomew at the same time as St. Barnabas on 11th June (St. Mark vi. 7-13), St. Jude the brother of the Lord on 19th June (St. Mark vi. 7-13), SS. Peter and Paul on 29th June (St. John xxi. 15-31 and St. Matthew xvi. 13-19), lastly St. Thaddæus on 20th August (St. Matthew x. 16-22).

Distribution of the Lections in other Eastern Churches.—Scrivener remarks (Introduction II., Ap-

pendix A) that the ordinary lessons of the Syriac Church up to the eleventh century were the same as those of the Greek Church.

In the Coptic Church, the distribution of the passages is quite different ; there are none save for the Sunday. Nevertheless, Cassian expressly tells us that in the fifth century the Egyptians read a passage of the Epistles and Gospels every Saturday (*Institutions*, iii. 2). Each Sunday has three Gospel lections, generally taken from three different narrators ; St. John alone is read in the months of January and February, and during the five weeks following Easter.¹

Ceremonial observed for the Reading of the Gospel.—

The distribution of the Gospel pericopes has taken up some considerable space, and yet we are far from having exhausted the subject ; and so we can only give a brief sketch of the usages of these churches relative to the lection itself. Renaudot, in his notes on the Syriac liturgies, mentions that the gospel was read in Syriac and afterwards in the vulgar Arabic ; that it was read by the priest and not by the deacon, and that a double interpretation of it, one literal and simple, the other by way of a paraphrase or homily, was given. As to the prayers and formulas of veneration, they are, he says, the same in all the rites, and tend to inculcate in their hearers the necessity of attending to the Divine Word, and above all of putting it into practice in their lives. Here, for

¹ Smith, *Dictionary of Christian Antiquities*, ii. p. 959.

example, is one of these formulas : *Evangelium Sanctum D. N. J. C. prædicatum per Matthæum apostolum, aut per Johannem, vitam et salutem annuntians mundo* ; or else : *Annuntiatio vivifica per Marcum or Lucam Evangelistas quæ annuntiat vitam et salutem mundo* ; and it goes on : *In tempore igitur dispensationis Domini Dei et Salvatoris nostri Jesu Christi, Verbi Dei quod annuntiatum fuerat* : and after the gospel he says : *Domino nostro Jesu Christo, hymni, laudes, et benedictiones propter verba ejus vivo ad nos ; et Patri ejus qui misit illum ad salutem nostrum et Spiritui vivo et sancto qui vivificat nos in sæcula sæculorum. Amen.*¹

Among the Nestorians exactly the same marks of respect are shown at the reading of the gospel ; the book is saluted and incensed, two acolytes carry lighted torches to the place for the gospel, and it is sung in all churches in a loud voice. But it ere long became the custom in the East as well as the West to allow the deacon to sing it at Solemn Masses.² The historian Socrates (*Hist. Eccl.*, bk. vi. c. 5) alludes to it, speaking of St. Chrysostom : *Sedens in suggestu unde antea quo facilius audiretur concionari solebat, orationem in reprehensionem ejus habuit.*³

The custom of the deacon asking for a blessing

¹ Renaudot, *Liturgiarum orientalium collectio*, ii. pp. 69 and 19.

² Catalani, *De Codice Evangelii*, p. 35.

³ *Dict. d'Archéol. chrétienne et de Liturgie*, Ambo, i. c. 1330.

before singing the gospel is general and obtains everywhere, says Catalani (*de Codici Evang.*, p. 67); only the formula varies. Thus, in the liturgy of St. Mark, the deacon says: *Domine benedicito*; and the priest answers: *Dominus benedicet et fortificet, et auditores nos faciat sancti sui Evangelii qui est benedictus Dominus, nunc et semper et in sæcula sæculorum. Amen.* In the liturgy of St. Chrysostom, the deacon says: *Benedic præconem sancti Apostoli et Evangelistæ*; the priest making the sign of the Cross answers: *Deus per intercessionem sancti gloriosi Apostoli det tibi evangelizanti verbum ad virtute multa evangelizandum.*¹

The procession to the place where the gospel is sung is more solemn among the Greeks than among the Latins: it is called *Introitus sancti Evangelii*. The priest, taking the book which was on the altar, gives it back to the deacon, and both go out of the sanctuary, coming in by the door on the north side to a special place where the priest says the prayer of entry; this is, says St. Germain of Constantinople, to signify the coming of the Son of God; then, all the assistants kneeling down to show their veneration for the book of the gospels, one of them carries it round the Church: during this procession the cantors sing: *Venite adoremus et procidamus Christo*. The deacon goes up to the priest and gives him the book to kiss;

¹ Martini, in his *De antiquis monachorum*, ii. c. 4, § 2, gives other monastic formulas.

then he holds it up and shows it, saying : *Sapientia, recti* (this is interpreted as an invitation to listen to the Divine wisdom standing up); the deacon then puts the book on the altar, and five times invites the attention of the people: *Attenti simus* ; he then incenses the altar, sanctuary, and even the veil over the oblations, and goes to the priest who is before the altar; having taken the book, he bows his head and asks for a blessing. Then he goes out of the sanctuary to the place where the gospel is sung, preceded by lighted torches and incense. The priest remains at the altar and, turning to the west, says in a loud voice : *Sapientia, recti audiamus sanctum Evangelium* ; the deacon answers: *Lectio sancti Evangelii* ; the choir say: *Gloria tibi Domine* ; and the priest again says: *Attendamus*. The lection over, the deacon again enters the sanctuary and gives the book to the priest, who says to him : *Pax tibi*. Among the Ethiopians, the deacon in like manner goes round the church before the gospel and cries out : *Surgite, audite Evangelium sanctum et bonam annuntiationem Domini nostri et Salvatoris nostri Jesu Christi* ; the priest, having taken the book, incenses it three times, and then, after a solemn prayer, himself sings the gospel as usual.

Among the Greeks, not only does the bishop stand when the faithful do to listen to the gospel, but, according to an author of the sixth century, Isidore of Pelusium, he puts off the *omophorion* (in Latin,

pallium), a sort of ornament of wool which he wears over his shoulders as a symbol of the Divine Shepherd bearing the lost sheep on His shoulders ; and this taking off of the *omophorion* is a testimony of the respect rendered to the chief and supreme Pastor who speaks in the gospel. The lection is heard standing in the attitude of a servant and disciple when he receives the instructions of his master, to show his respect for the teaching and person of the master, his wish to carry out his orders, and to seek after the eternal happiness which will be the reward.

For the West

Distribution of the Gospel throughout the Year.—At Rome and in the churches of Southern Italy, such as Naples, the ecclesiastical year began at Advent ; they reckoned four or five Sundays in this season. For the fifth Sunday before Christmas, Pamelius gives the multiplication of bread (St. John vi. 5) ; for the fourth, the episode of Bethany (St. Matt. xxi. 1-9) ; the third, second, and first Sundays have a passage of St. Luke on the last days (St. Luke xxi. 25-33), the account of the sending by St. John Baptist to Jesus (St. Matt. xi. 2-10), the inquiry of the Jews of John Baptist to know if he was the Christ (St. John i. 19-28). It is to these three last passages that a homily of St. Gregory the Great refers, the first, the sixth, and the seventh. Christmas Eve recalls the appearance of the angel to St. Joseph (St. Matt.

ii. 2-10) ; the same day, at cock-crow, St. Luke ii. 1 ; at the sunrise, St. Luke ii. 15 ; at the Mass of the day, the prologue of St. John, i. 1-14. For the feasts that follow Christmas, St. Stephen, St. John, the Holy Innocents, Sunday within the octave, the Circumcision, the Epiphany, and for the Sundays following up to Holy Week, Pamelius gives the gospel pericopes that we have to-day, except on the fifth Sunday after Epiphany, when a passage of St. Matthew xi. 25-30 is read ; the second Sunday of Lent, when the episode of the Chananee is read (St. Matt. xv. 21-28). Some of the homilies of St. Gregory agree with this distribution, the 10th for the Epiphany, the 19th for Septuagesima, the 15th for Sexagesima, the 16th for the first Sunday in Lent, the 18th for Passion Sunday. The same agreement is found between the *Comes* published by Pamelius and the actual distribution of the gospels in the Roman Church for each day of Holy Week and Low Week ; it is the same also for the Sundays and feast of the Ascension, right up till Pentecost. In the octave of this feast, the *Comes* of Pamelius sets before us the discourse of Jesus with Nicodemus (St. John iii. 1-15) which we read on the Monday of Pentecost. For the Sundays which follow, it seems simpler to give the distribution of the *Comes* according to Pamelius :—

Sundays after Pentecost : 2nd, St. Luke xvi. 1 or 19-31, the unfaithful steward, or the rich man and Lazarus ; 3rd, St. Luke xiv. 16-24, parable of the

supper ; 4th, St. Luke xv. 1-10, the lost sheep ; 5th, St. Luke vi. 36-42, to be merciful ; 6th, St. Luke v. 1-11, the miraculous draught of fishes on the lake of Gennesareth ; 7th, St. Matt. v. 20-24, the offering at the altar and reconciliation with thy brother ; 8th, St. Mark viii. 1-9, second multiplication of loaves ; 9th, St. Matt. vii. 15-21, false prophets denounced ; 10th, St. Luke xvi. 1-9, the unfaithful steward ; 11th, St. Luke xix. 41-47, Jesus weeps over Jerusalem ; 12th, St. Luke xviii. 9-14, the Pharisee and publican ; 13th, St. Mark vii. 31-37, cure of the deaf and dumb ; 14th, St. Luke x. 23-37, the good Samaritan ; 15th, St. Luke xvii. 11-19, the ten lepers cleansed ; 16th, St. Matt. vi. 24-33, we cannot serve two masters ; 17th, St. Luke vii. 11-16, son of the widow of Nain ; 18th, St. Luke xiv. 1-11, the cure of the dropsical man, and the choice of the first places ; 19th, St. Matt. xxii. 34-46, the great commandment, and Jesus son of David ; 20th, St. Matt. xix. 1-8, cure of the paralytic, and remission of sins ; 21st, St. Matt. xxii. 1-14, parable of the marriage feast ; 22nd, St. John iv. 46-53, the ruler of Capharnaum's son cured ; 23rd, St. Matt. xviii. 23-35, the unjust servant who refused to forgive the debt ; 24th, St. Matt. xxii. 15-21, tribute to Cæsar ; 25th, St. Matt. ix. 18-22, the issue of blood, and Jairus' daughter ; 26th, St. Mark xii. 38-34, the end of time ; the Sunday immediately preceding Advent, St. John vi. 5-14, multiplication

of bread. Comparing this list with the gospels of our prayer-books or Roman missals, the reader can see easily that the difference consists in a slight change of order, although the pericopes are the same. The 40th, 36th, and 34th homilies of the collection of St. Gregory correspond to the 2nd, 3rd, and 4th Sundays.

When one looks more closely into this list of pericopes of Burchard's Evangelary (D. Morin, *Revue Bénéd.*, 1893, p. 113 and following), and afterwards at *Capitulare Evangeliorum Neapolitana* (appendix to the *Liber Comicus* published by D. Morin), one easily notices a common source : some of the peculiarities are the story of the Samaritan woman (St. John iv. 5 fol.) placed on the second Sunday after Epiphany, some special gospels for the Sundays of Lent, with mention of the preparation of the catechumens for baptism ; for example : *dominica 3^a quadragesimæ quando psalmi accipiuntur* (St. Matt. xx. 1) ; *dominica 4^a quando orationem accipiunt* (St. Matt. vi. 9) ; *dominica 5^a quando symbolum accipiunt* (St. Matt. xxi.–xxii.) ; *dominica 6^a de indulgentia* (St. John xii. 1 and following). A good number of pericopes are marked under the rubric *quotidiana* and ought to be read in the week ; some are assigned to certain ferias, to certain fasts, others for the commons of a martyr or confessor, others for the dead. In the calendar, or proper of saints, those differences are chiefly met with which have led to the attribution of one such collection to the Church

of Milan and of another to the Churches of Gaul or Spain. From the many manuscripts belonging to the Gallican Liturgy, one of the monastery of St. Martin at Autun, two in the National Library of Paris, as well as the Lectionary of Luxeuil, it seems that an attempt was made in Gaul to approximate the texts of Spain and Ireland. In the interesting notes that D. Morin adds to his publication of the *Liber Comicus*, a collection of lections for the Church of Toledo, let us take the following in passing:—On the third Sunday of Advent, the episode of Bethany ; there are five Sundays for this time of preparation, during which occurs a feast in honour of Mary, the only one that this Codex includes ; in Lent, lections in the week, for the Monday, Wednesday, Friday, and Saturday ; on the first Sunday of Lent, the story of the Samaritan woman : on the second, the miracle of the man born blind ; the fourth Sunday is noted in the rubric, *in vicesima*, that is to say, the twentieth day before Easter, and still called *de mediante die festo*, because of the passage of St. John vii. 14, which is read on that day ; the fifth is called *de Lazaro*, because the account of his resurrection is read (St. John xi. 1–52) ; Palm Sunday is called by St. Hildephonsus *dies unctionis*, and the passage read is from St. John xi. 55–xii. 13. These Sundays of Lent have a gospel passage distinct from that of the Mass ; the Thursday and Friday of Holy Week have an account of the Passion formed from the text of the four Gospels ; this is an

echo of the first discourse of which St. Augustine speaks in one of his sermons (serm. 232).

During Easter week, the passages read are about the Resurrection : St. Mark xvi. 1-7 ; St. Luke xxiv. 13-15, xxiv. 1-12 ; St. John xv. 1-9, xx. 10-18, xxi. 1-14. On the Sundays following : the appearance to the Apostles and St. Thomas (St. John xx. 19-31) ; the paralytic at the pool of Probatika (St. John v. 1-18) ; mutual love recommended (St. John xiii. 33-xiv. 13) ; Jesus the true vine (St. John xv. 1-15) ; Jesus announces His departure (St. John xvi. 16-33) ; on the Ascension is read the account of His last appearance given by St. Luke (xxiv. 36-53) ; Sunday within the octave, that of St. Mark (xvi. 15-20) ; Pentecost, divers passages of the discourse after the Supper in chapters xv., xvi., and xvii. Then follow gospel passages for certain feasts, pericopes for the common of saints, for certain circumstances, the consecration of a church, the litanies. Save for some places missing, the series of twenty-four Sundays after Pentecost is given under the rubric *de dominicis quotidianos* :—passages from St. Matthew from the 1st to the 6th Sunday : v. 17-26 ; iv. 18-23 ; viii. 1-13 ; viii. 14-26 ; xxiv. 3-36 ; vii. 12-21 ;—from St. Mark from the 7th to the 10th : i. 35-44 ; v. 21-31 ; x. 17-31 ; x. 46-52 ;—from St. Luke from the 10th to the 22nd ; in this set the Sundays, iv. 31, v., vi., vii., follow each other up till the 14th Sunday ; on the 15th Sunday, the parable of the prodigal son, xv.

11-32 ;—the 16th, the parable of the wicked rich man, xvi. 19-xvii. 4 ;—17th, parable of the unfaithful steward, xvi. 1-10 ;—18th, parable of the Pharisee and publican, xviii. 10-14 ;—19th, standard of conduct in invitations, xiv. 1 and 12-14 ;—20th, resurrection of the widow's son, vii. 11-16 ;—21st, ?? ;—22nd, murmurings of the Pharisees, xvii. 11-19 ;—and lastly, for the last Sundays, 23rd and 24th, reappears St. Matthew v. 43-48 ; xvii. 13-19.

We do not know why, in this document, the Sundays after Epiphany are wanting. Thus, in the whole of the West, we find the gospel lections organized, and, from the different documents that past ages have bequeathed to our liturgists, it seems that a line of unity manifested itself and prepared the uniformity of later times.

Ceremonial observed for the Lection.—In the West, as in the East, great were the marks of respect towards the gospel text, from earliest times. Origen, St. Jerome, St. Augustine, to mention some of the Latin Fathers in passing, assure us that as great honours were paid to it as to the Holy Eucharist. There is nothing astonishing in the modification of the practice of which St. Cyprian speaks, by which what was primitively allowed to simple lectors is now reserved to the deacon. The *Apostolic Constitutions*, book ii. ch. lvii., speak of this reserve ; St. Jerome speaks of it in one of his letters to Sabinian (*Epist.* 93) ; St. Isidore the same (*Epist. ad Leude-*

fredum, P.L., t. lxxxii. c. 895). A council of Vaison, held in 529, gives this privilege as the motive of other functions attributed to the deacon: “*Si presbyter, aliqua infirmitate prohibente, per seipsum non poterit prædicare, sanctorum Patrum homiliæ a diaconibus recitentur, si enim digni sunt diacones quod Christus in evangelio locutus est legere, quare indigni judicentur sanctorum Patrum expositiones publice recitare.*”

Primitively, it is true, the ordination of the deacon did not include the tradition of the Book of the Gospels (this did not invalidate a power elsewhere recognized and used), but, if we may so express it, the Ordinals will very soon make good this defect. The Wisigoth *Liber ordinum* (a manuscript of the eleventh century published by D. Férotin) says that the Gospel is given to the deacon by the bishop at the ordination with this formula: “*Ecce Evangelium Christi, accipe, ex quo annunties bonam gratiam fideli populo.*” The documents referred to further back (from the *Liber Comicus* published by D. Morin) mention the fact that on certain days there were two lections of the Gospel, of which one was for Matins and the other for the Mass: a manifest proof that the Gospel pericope figured at the office as well as at the celebration of the holy mysteries; we know, moreover, from the *Ordines Romani* (Martini and Durand, *Thesaurus nov. anecdot.*, v. 103) that the practice existed in the West. More often, at the Roman Matins, the Gospel pericope of the corresponding Mass was read in its entirety.

When St. Benedict organized the lessons of the monastic office, he took as a model the order of biblical lections read at Mass, viz. : a passage from the Prophets, a passage of the Apostle, a passage of the Gospel. This latter was probably abridged in the Roman Breviary by St. Gregory VII.¹

For the High Mass, the *Ordo Romanus* gives the following ceremonial for the singing of the Gospel : “ The deacon having kissed the feet of the celebrant and asked his blessing, goes to the altar, takes the book from which he is going to sing the Gospel, kisses it, raises it up, and holding it partly on his left shoulder goes to the ambo. Two subdeacons precede him with one or two censers ; another subdeacon follows after to put in incense from time to time. On arriving at the ambo the acolytes bearing the candles separate so as to allow the two subdeacons and the deacon with the Gospel to pass between them. The subdeacons walk in front with their censers, ascend the ambo by one side and come down by the other, when they remain at the foot of the stairs ; the subdeacon who has not a censer turns himself towards the deacon, puts forward his left arm, on which the deacon rests the Gospel that the subdeacon may point out to him what he ought to read. He afterwards ascends the ambo, and, placing the book on a high lectern, he sings : *Dominus vobiscum*. All

¹ D. Baumer, *Histoire de Bréviaire*, translated by D. Biron, i. p. 396.

answer : *Et cum spiritu tuo*. The Gospel being sung, the deacon comes down from the ambo, and he who is facing him receives the book of the Gospels ; holding it in front of him, he immediately takes it to the bishop and the priest to kiss." ¹ Some analogous rites are read of in the ceremonial of Milan.

The *Ordo Romanus secundus* (Muratori, *loc. cit.*, p. 1010) adds some details:—The deacon after *Dominus vobiscum* . . . says : *Sequentia S. Ev.*, etc. . . . and makes the sign of the Cross on his forehead and breast, which all the assistants also do ; each puts down the staff on which he rests to pray standing, and afterwards uncovers ; the deacon turns to the south and all look at him, the acolytes put down their lighted torches. The Gospel being ended, the assistants again make the sign of the Cross. . . . The Ambrosian rite introduces the expression *Dominus Jesus* to designate the Saviour (Mabillon, *Mus. Ital.*, p. 105).

At Rome, the Gospel, like the other lessons, was sometimes read in Latin and Greek, not only to satisfy hearers talking in different dialects, but also to show the unanimity of belief among them (see *Ordo Romanus*, i. No. 40, and Amalarius's note in Muratori, p. 972).

After the lection, the early faithful answered *Amen* according to the Deuteronomic rule as to the

¹ *Dict. d'Archéol. chrétienne et de Liturgie*, under word "Ambo," c. 1336. See also *Ordo Romanus primus*, in Muratori, xiii., part 3^a, p. 994.

reading of the Ancient Law. The same practice is found in the Mozarabic liturgy, and is still observed in the Benedictine order, at Matins, in conformity with the prescriptions of St. Benedict in ch. xi. of the Rule. It was modified in the course of time : they used to say : *Deo gratias* (Durand, in his *Rationale* of the divine offices, makes mention of this formula : *Benedictus qui venit in nomine Domini*) ; we now say : *Laus tibi Christe* (Catalani, *de Codici Evangelii*, ch. xxv.).

The custom also arose, chiefly in the sixth century, of enclosing in precious articles the book of the Gospels, and the early *Ordines Romani* include instructions which already assume this practice. We shall see in the following chapter what developments have been given it.

CHAPTER III

THIRD PERIOD

The Lectionaries and Evangelaries from the Eleventh to the Fifteenth Centuries

I.—GENERAL GLANCE AT THE DOCUMENTS

I. THE LECTIONARIES

UNDER the denomination of “plenary” Lectionaries, Tommasi (preface to Book V. p. xxi.) means the collection wherein one finds set in order the passages of the Old and New Testaments which should be read each day at Mass. He considers that some books of this kind must in fact have existed, that there were also occasionally two separate collections : that containing the lections of the Old Testament keeping the generic name of Lectionary ; that of the Epistles of the Apostles, called sometimes the Missal or Epistolary, sometimes the book of the Apostle, or more simply the Apostle : the one and the other of these latter cannot be termed the complete Lectionary. In spite of the indications given at the beginning of this little book, this word of explanation

has seemed necessary here to enable the reader to fully understand to what documents we wish to confine ourselves.

1. It is still the Blessed Tommasi who will be our principal guide in establishing the Lectionary of the Mass according to the rite of the Roman Church : in Book V. of his works, p. 320, he enumerates the manuscripts used by him. They are :—

(1) E : The Great Esquiline Homiliary of St. Mary Major, containing the homilies for the third nocturn on the Epistles and Gospels for Sundays and feasts ; the canon Benedict, in his Ritual, edited later by D. Mabillon, often mentions the lessons on the Epistles.

(2) G : A manuscript of St. Gall.

(3) H : A Homiliary with ancient Epistolary edited by the Spaniard Nuñez in 1527.

(4) L : A manuscript of the Basilica of the Saviour at the Lateran.

(5) O : A manuscript Missal of the Oratory of the Vallicella.

(6) P : The manuscript of the Palatine Library at the Vatican classed under No. 497.

(7) S : A manuscript Missal of Cardinal Sirleto at the Barberine Library.

(8) V : A manuscript of the Basilica of St. Peter at the Vatican.

(9) Still some others that Tommasi designates under the rubric MS.

N.B.—“ As to the order of the lessons arranged by

Tommasi on these documents, we have," says Vezzosi, "compared that of a manuscript of the Church called *Birtironensis*, which seems to go back to the beginning of the tenth century." The Lectionary as established under these conditions represents, therefore, the state of the lections of the Mass, such as the Roman Church practised them during more than six centuries, from the tenth to the seventeenth. This embraces not only the period of the manuscripts that we are studying, but that of the plenary missals and the early printed books.

2. Ehrensberger, who published a volume on the liturgical manuscripts of the Vatican Library (Fribourg, 1897), furnishes us with some new documents in addition to those used by Tommasi. We shall only notice in a general way the Lectionaries, including the sermons and homilies of the Fathers, and embracing a period of some length, namely, from the ninth to the fifteenth centuries (v. pp. 102-158): they apply chiefly to the lections of the Breviary, but bear indirectly also on the passages from the Scriptures which ought to be read at Mass. But special mention must be made of the Epistolaries:—

(1) Palatine Epistolary, No. 510, manuscript of the eleventh century.—It gives the Epistles Proper to the season of Christmas, up to the close of Epiphany, with the lessons for the Wednesdays; after that, the Proper of the Saints. After Quinquagesima Sunday, it resumes the series of Sundays and ferias. Beginning from Easter, it gives the Epistles Proper to the

time up to the 25th Sunday after Pentecost, including the lessons for the Wednesdays and Fridays. Then follow the Sundays of Advent, to the number of five (Wednesdays and Fridays); after that, the votive masses and the masses of Commons.

(2) Epistolary of the Vatican, No. 8701, manuscript of the thirteenth century.—Lesson for the Saturday of the Quatuor Tempora of Advent.—The Proper of the time up to 24th Sunday after Pentecost, with the lessons of Wednesdays and Fridays and of all the Quadragesimal ferias.—The Proper of the Saints, beginning with St. Andrew and finishing with St. Catherine.—The Common of Saints.

(3) Urban Epistolary, No. 542, manuscript of the fifteenth century.—Proper of the time from Advent to the 24th Sunday after Pentecost.—Proper of the Saints from the feast of St. Andrew up to All Saints.—Common of Saints.—Mass of the dedication of a church and votive masses.—Illuminations and ornamental letters.

(4) Benedictine Epistolary, Palatine, No. 497, manuscript of the twelfth century.—Epistles of the Mass: Proper of the time from Christmas to the Friday following the octave of Pentecost; here are included, for the time from the first Sunday after Epiphany to Ash Wednesday, the lessons of the Wednesdays and Fridays, the lessons for all the days of Lent.—The Proper of Saints.—The Common of Saints.—The twenty-four Sundays after Pentecost.—

The Sundays of Advent, with the lessons for the Wednesdays and Fridays and for the Quatuor Tempora. An inserted page bears the date 1111, five years after the foundation of the monastery of Luxheim in the diocese of Metz ; another leaf tells us that the collection has been restored, afterwards embellished by the Prior of Luxheim in 1500, at an expenditure of about eighty florins. Some additions have been made in the margins of the leaves, illuminations and coloured designs (the Annunciation, Christmas, descent of Christ into Limbo, the women at the Sepulchre, the Ascension, Jesus on His throne, the apparition of the Archangel Gabriel to Zachary, and the nativity of St. John Baptist).

(5) Lectionary of the Mass, Palatine, No. 502, manuscript of the fourteenth century.—Proper of the time: Epistles and Gospels for all the Sundays, for the Wednesdays and Fridays of Advent, for all the days of Lent (the graduals and other parts which are sung are noted).—Votive masses.—Proper of Saints.—Common of Saints.—Beautiful binding ; type of the intermediary book between the Lectionary and complete Missal.

There follows in Ehrensberger a list of complete missals, of which the oldest is of the eleventh century.

2. THE EVANGELARIES

1. We must here draw a distinction between the *Evangelaries* and the *Plenariums*. As a fact, in the

ninth century, a new liturgical collection, in which the Gospel found a place, had already made its appearance ; this is the *Plenarium*, the origin of the complete missals which we now use. A witness to its existence is found in an instruction of Pope Leo IV. (847): "Let each church," he says "have a plenarium, a lectionary, and an antiphonary" (*de cura Pastoralis*, Labbe, *Concil.*, viii. 36).¹ Gerbert (*Disquisitio*, II. i. 29, p. 108) thinks that primitively the Plenarium was a Sacramentary giving the masses for each day and not for the Sunday only. Indeed, before this time, in the churches of Gaul the lessons (Epistles and Gospels), without the anthems, were sometimes put in the Sacramentary: D. Mabillon gives us an example in the *Sacramentarium Gallicanum* which he published (*Musæum Italicum*, p. 272 and following, and *Liturgia Gallican.*, bk. i. ch. 46). Amongst the works of Alcuin there is extant a manual or *Liber Sacramentorum* composed in 785 or even earlier, at the time that Charlemagne endeavoured to get the Gregorian Missal adopted. Alcuin himself points out the object of this collection in a letter to the monks of St. Waast; he calls it a missal for week-days. There one finds the collect, the secret, the post-communion, often the preface, and sometimes the epistle and gospel; Alcuin had modelled it, it seems, on a Sacramentary of his abbey of St.

¹ See Smith, *Dict. of Christian Antiquities*, ii. c. 1206; and Tommasi, t. v. of his works, preface, p. 12.

Martin of Tours.¹ There is even a weighty opinion which considers Alcuin to be the author of the Gregorian revision for the Gauls: in this case the Carolingian churches would have received their Missal from him, a work simplified later on to the detriment of historical exactitude.²

Thus, during the following centuries, the Missal should be considered parallel with the Evangelary, as the collection containing the Gospel passages of the liturgy; insensibly, it became the more diffused of the two, until the day when it almost completely supplanted its rival.

2. As to the Evangelaries of all this period, we must principally rely on the authority and competence of the Blessed Tommasi. This seventeenth-century author, a Theatine cardinal, beatified by Pius VII., has mightily contributed to the progress of liturgical knowledge by his publications and his annotations on the monuments of the Western liturgy (Guéranger, *Instit. Liturg.*, tom. ii. p. 103); we have kept back the mention of his work until the moment when, on the evidence he affords, we can refer the reader back to actually existing manuscripts, that he has himself, at least in part, utilized for his work of synthesis.

3. Under the heading of the Capitulary of the

¹ See P.L., t. ci. c. 445 and following, and the advertisement which precedes, c. 439-445.

² See, in the *Dict. d'Archéologie chrétienne et de Liturgie*, the article on Alcuin, t. i. c. 1078.

Gospels, Tommasi (tom. v. of his works, p. 429) indicates the documents from which he established the distribution of the Gospel pericopes : the enumeration alone speaks of the solidity of his work :—

A. *Codex Vaticanus*, No. 43 ; and B. *C. Palatinus*, No. 50, in Biblioth. Vatic. : Vezzozi, the publisher and annotator of Tommasi's works, says they belong to the time of Charlemagne or Pépin ; they contain the Stations of Rome, says Tommasi.

C. Codex of St. Genevieve of Paris, published by Fronton in 1652 (Stat. Rom.).

D. Lectionary of the Church of Chartres, the connection of which with the edition of Fronton and various others has been brought out by Mabillon (Stat. Rom.).

E. The Codex of the Four Gospels, No. 10, of the Library of the Queen of Sweden, also containing the Stations of Rome.

F. The Great Codex of the Vatican, No. 5729, which appears to be of the twelfth century ; it includes the Psalter according to the Hebrew edition of St. Jerome.

G and H. Two manuscripts of the Gospels belonging to the Oratory Library at the Vallicella, designated as Nos. 57 and 50, of the eleventh and tenth centuries.

I. An ancient Missal of the same Oratory, composed according to the Gelasian and Gregorian Sacramentaries, marked B viii.

K. Another Evangelary of the same Oratory, No. E 16, of the eleventh century.

L. Another *Codex Vaticanus*, No. 44, of the eleventh or twelfth century.

M and N. *Duo Codices Regine Sueciæ*, Nos. 11 and 1454; the second may be about ninth or tenth century.

O and P. Two other manuscripts of the Queen of Sweden, numbered vi. and ii.

Q. *Codex Palatinus in Vaticano*, No. 44: besides the Gospels, it sometimes even gives the Epistles.

R. *Mutinensis cathedralis ecclesiæ Codex*: gives the Gospel lessons for the masses.

S. Evangelary of the twelfth century for the Vatican Basilica, under the number 6, in the archives of the same basilica.

To this list Vezzozi has thought fit to add two other manuscripts of the Barberine Library, one of which, No. 10, *Barberinus primus*, is tenth century, and contains the Gospels in the following order: Sundays and feasts of the year; after the feasts some saints. The other, No. 1862, *Barberinus secundus*, is of the ninth century, and gives a few of the feasts in their place during the year.

4. Let us here notice the Evangelaries or Missals known by more recent works:—

(A) Dom Guéranger, in his *Institutions liturgiques*, tom. iii. p. 278 and the following, notices:—Eighth century, a magnificent Greek Evangelary from Naples in the Imperial Library of Vienna; an Evangelary said to have been Charlemagne's, compiled by the

monk Godiscalc and preserved in the Library of the Louvre ; an Evangelary of the greatest magnificence executed by the nuns of the abbey of Eike, in Belgium ; another Lectionary written in the abbey of St. Wandrille by an indefatigable copyist named Harduin ;—for the ninth century, a rich Evangelary sent by the Emperor Michael to Pope Benedict III., and written by the monk Lazarus ; the beautiful Greek Evangelary kept in the monastery of St. Mihiel, diocese of Verdun ; an Evangelary written by Alcuin and given by Charlemagne to the abbey of Aniano ; another written by the monks Lieuthard and Bérenger, given by Charles the Bald to St. Emmeran of Ratisbon, and placed in the Royal Library of Munich ; the Evangelary of the Abbot Peter, which Ebbo, archbishop of Rheims, gave to the abbey of Hautvillers, and which is now in the Library of Epernay ; an Evangelary written by Hartmon, abbot of St. Gall, etc. ;—for the tenth century, the Evangelary that St. Udalric, bishop of Augsburg, wrote with his own hand, and is preserved in the Royal Library of Munich ; an Evangelary executed by Sintram, a monk of St. Gall, and to which the abbey chronicles make the following allusion : *Hoc hodie est Evangelium et scriptura cui nulla par erit ultra* ; another by the monk Witikind of Corbie-la-Neuve ;—for the eleventh century, the Evangelary of Nieder-Altaah, in the Library of Munich ; that of the Laurentian Library

at Florence, given to Julius II. by a bishop of Amalfi ; that of the Vatican, offered to St. Benedict of Mantua by the Countess Matilda ; two Plenariums of St. Denis in France and of St. Maur des Fosses at the Bibliothèque Nationale ; the Missal given by Robert, archbishop of Canterbury, to the abbey of Jumièges, and kept in the Library of Rouen ; three Evangelaries and two Lectionaries for the Epistles and Gospels written by Othlon, monk of St. Emmeran of Ratisbon ; some others written by an indefatigable nun of Weissbrunn ;—for the twelfth and following centuries one can only mention the more remarkable manuscripts, such as the beautiful Evangelary of the monk Lieutold, in the Imperial Library of Vienna ; a Plenarium sumptuously executed by the abbess of Quedlimbourg, Agnes of Misnia ; there is as well a book of the Epistles and Gospels *per anni circulum* executed by Conrad, a monk of Scheyrn ; an Evangelary for the great feasts in which this calligrapher had, in richness and elegance, surpassed all his other works. From the fourteenth century, D. Guéranger only quotes the rich Evangelary written by John of Oppau, a monk of Bruner, and preserved in the Imperial Library of Vienna, because in this case the name of the calligrapher has come down to us. That is to say that in this enumeration many documents are passed over in silence either because they are less noteworthy in execution or because the copyists have remained unknown.

(B) M. Léopold Delisle has not devoted himself to

the Evangelaries ; but in the collection that he has of ancient Sacramentaries (*Mémoires de l'Académie*, tom. xxxii. pt. 1) he brings forward a certain number of documents which include, with the prayers and pre-faces, the epistles and gospels of the Mass.

There is first a series of manuscripts which are in the Ambrosian Library under the following designations :—

A 24^{bis} : Sacramentary of the Church of Milan, transcribed in the tenth century.

A 24 : Another Sacramentary comes *ex ecclesia Lodrini in Lepontiis*. The writing is eleventh century, in the Carlovingian style.

T 120 : Sacramentary of the Church of Milan, for the masses of the summer part, transcribed in eleventh century.

Three other Sacramentaries of the Church of Milan date from the eleventh century, and are to be found, the two first (in whole or in part) in the treasures of the cathedral, the third in the possession of the Marquis Trotti. (Delisle, work quoted, pp. 199–206.)

After that the Sacramentaries of the different churches :—

Page 227 : Sacramentary of the Church of Albi, in the Public Library of that town, numbered 4°. It may be assigned to the beginning of the eleventh century, and contains, in fol. 113–123, the epistles and gospels of the masses of a Common.

Page 272 : Sacramentary or Missal of the Abbey of Bobbio, kept in the Ambrosian Library, D 84. The execution of it may be placed at the eleventh century ; the capital letters recall the Carlovingian style of ornamentation.

Page 296 : Sacramentary or Missal of the Church of Troyes ; Latin manuscript 818 of the Bibliothèque Nationale. It affords an excellent example of the transformation of the Carlovingian Sacramentary ; it is entitled : *Incipit liber Sacramentorum a S. Gregorio papa Romano editus, qualiter missa Romana celebratur*, but it contains all that constituted the missals properly so called, like those of which we have innumerable examples from the twelfth century ; with the prayers and the preface we find the epistle and gospel, the introit, etc. The date may be assigned to the middle of the eleventh century.

(C) In the work by Ehrensberger, *Libri liturgici Bibliothecæ Vaticanæ* we gather the following indications concerning the Evangelaries:—

1. Vaticanæ, Reginæ, No. 15 ; MSS. sæc. xi. : *Evangelarium*. The liturgical year is distributed as follows : first the proper of the time from Christmas Eve to Sexagesima Sunday ; then the proper of saints up to the Annunciation ; after that the proper of the time (. . . *usque ad Pascha annotina . . . usque ad XXV. domin. post Pentecostum VI. ante natale Domini*) ; lastly, the proper of saints up to the feast of St. Thomas the Apostle.

2. Vaticani, No. 5100; MSS. sæc. xi.: *Litteris Beneventanis Lectiones evangeliarum dominicarum adventûs, festorum de tempore et sanctorum per annum Communis sanctorum.*

3. It. No. 8892; MSS. sæc. xi.: Pretty nearly in the same order as the preceding. At the end one finds: *Recapitulatio Evangeliorum in natale singulorum sanctorum.*

4. Borghes, A 1; MSS. sæc. xii.: Gives the gospel lessons for the proper of the time; all the Sundays of the year up to the twenty-fifth after Pentecost; from the fifth to the first before Christmas, for all the Quadragesimal ferias; for the proper of saints; lastly, for the common of saints with numbers referring to the proper.

5. Ottobon, No. 296; MSS. sæc. xii.; *litteris Beneventanis*: Begins with the first Sunday of Advent; after that, mixes the proper of saints with proper of the season, divides the year into two or three periods.

6. Ottobon, No. 578; MSS. sæc. xii.: A more recent hand has written the days after the Epiphany. This manuscript contains the proper of the season for the whole year, the Sundays of Advent being placed at the end. In folio 93, a later hand, probably of the fifteenth century, has written in the margin: *Nicolaus de Blenodio clericus Tullensis diæces. venit ad domum domini Thome, die veneris post Pentecostem.* Then comes the proper of saints up to the feast of the

Apostle St. Thomas ; lastly, the common of saints with numbers referring to the proper.

7. Vaticani, No. 7815, MSS. sæc. xiii. ; *Evangeliarium monasticum* : Commences with fourth Sunday after the Epiphany (thirteen pages missing) ; the proper of the season goes up to the twenty-fifth Sunday after the octave of Pentecost (*evangelica et festorum orationes*) ; the same for the proper of Saints, which extends up to St. Martin. Numerous additions have been made at a later date—among others, the feasts of St. Dionysius and his companions, the feast of St. Hugh in the month of November.

(D) Indications drawn from different sources :—

De Rossi, in *Roma Sotteranea*, p. 127, speaks of an Evangelary of Aix-la-Chapelle which was found in Charlemagne's tomb (it was written about the seventh or early part of the eighth century).

Of the ninth century, the admirable Evangelary of Ada of Treves.

Of the tenth century, the Evangelary of Erkanbold, bishop of Strasbourg, on which Dom de Dartein published an interesting study.

In England, St. Æthelwold, bishop of Winchester, in the tenth century, gave the monks of Abingdon a copy of the Gospels, enriched with gold and precious stones and enclosed in a casing of silver. An inventory of this same Church of Winchester, executed by order of Henry VIII.'s commissioners, contains the following entry : " A book of the four Evangelists

written all with gold " (John Gage, "Dissertation on the Benedictional of St. Æthelwold," *Archæologia*, vol. xxiv. p. 43).

The author of these lines cannot pass over the manuscripts of the Great Seminary of Autun, among which some Evangelaries of different epochs were found.

Two Evangelaries of the Great Seminary of Autun, although of an older date, are here mentioned because of their ornamentation. These are the manuscript No. 3, in small folio on vellum, of the eighth century : it is written in uncial letters, containing some marginal notes in Merovingian characters ; the first page has some extremely clumsy miniatures which represent our Lord between two angels called *cyrabin* ; around it are four medallions depicting the attributes of the Evangelists. What gives it most value is that it is dated from the third year of Pepin (754), and has the name of the copyist, *Gundolsinus*. Each Gospel is preceded by a *Capitularium* and by a *Breviarium* by chapters. The manuscript No. 4, in small folio on vellum, has for a title : *Quatuor Evangelia cum præfationibus* ; it seems to be older than the preceding one ; the prefaces and canons are in Merovingian writing. The canons are separated and set in between some kind of columns, and surmounted by arcades. The collection contains some smaller and less clumsy figures than those in No. 3.¹

¹ *General Catalogue of the Libraries of France*, t. i., "Manuscripts of the Grand Seminary of Autun," pp. 10-11.

No. 5. Evangelary of the ninth century, under this title : *Evangelia quatuor cum præfationibus et indice.*

No. 6. MSS. of the tenth century : *Evangelia et Epistolæ per annum.*

No. 130. MSS. of the twelfth or thirteenth century : *Evangelia per annum.*

Here we must close this already lengthy list : necessarily incomplete, it gives an idea of the vast field still unexplored in which the students of the future may exercise their activity in a work of comparison on the Gospel pericopes.

II.—DISTRIBUTION OF THE LESSONS

I. THE LECTIONARIES

Roman Rite

The collection of Tommasi (tom. v. pp. 321 and fol.), resulting from the comparison made by him of the documents which he had at hand, includes more than 540 lections : they may be divided as follows :—

- (a) No. 1–233 : Lections for the Sundays and ferias of the year.
- (b) No. 234–299 : Lections for the Common of Saints.
- (c) No. 300–490 : Lections for the feasts of the year.
- (d) No. 491–540 : Lections for certain circumstances, as for a dedication, ordinations, daily masses, etc.

Nearly all the lections are given in their entirety, because some omit a certain number of verses of the Bible, others are composed of different passages of Scripture.

The Liturgical Year :¹ Sundays and Ferias

It begins with Christmas Eve. For this vigil, as for the three masses of the following day, the second lection is that of our Roman Missal, but there is a first taken from the prophet Isaias : passages from ch. lxii., where the prophet foretells the coming glory of Jerusalem ; ch. ix., prophecy of Emmanuel ; ch. lxi., the Messias shown as a consoler ; ch. lii., as the redeemer of His people.

For the feasts of St. Stephen, St. John, Holy Innocents, St. Sylvester, the Circumcision, the lection is the same as in our Missal.

Let us at once notice this peculiarity of two masses for St. John, the first having for its lection the beginning of the Epistle to the Ephesians. The Circumcision and the vigil of the Epiphany have also two epistles.

The Epiphany has the same lection of Isaias as has the Roman Missal. The *Codex Vaticanus* contains a special passage of St. Paul or Isaias for each day during the octave of the Epiphany. The octave of the Epiphany has also a lection where the Church has combined different passages of Isaias, notably from ch. xii., where the ransomed souls sing their deliverance. For the Sundays after the Epiphany, the

¹ We shall content ourselves with giving here the first category of lections mentioned by Tommasi : it is, moreover, the most characteristic. For the notes on the calendar, we must see what is said in the next section of this article ("The Evangelaries").

lection is as in the Roman Missal, taken from the 12th and 13th chapters of Romans (first, second, third, and fourth Sundays), from the 3rd chapter of Colossians (fifth Sunday), and this same passage of the Epistle to the Colossians is repeated for the sixth Sunday. During the weeks of this season, the lections of the Wednesday and Friday are taken, the one from the second Epistle of St. Peter (invitation to read the inspired Word), the others from the Epistles of St. Paul (Romans, Colossians, Thessalonians, Timothy, Hebrews, 1 Corinthians); only one from the first Epistle of St. John (recommendation to practise fraternal charity).

Septuagesima, Sexagesima, and Quinquagesima present our actual lections of St. Paul to the Corinthians (exhortation to penance, 1 Cor. ix. and x.; sufferings of the Apostle, 2 Cor. xi. and xii.; beautiful eulogy of charity, 1 Cor. xiii.); in the week, a lection for the Wednesday from the Epistle to the Hebrews, two for the Friday (1 St. John and Epistle to the Ephesians; Epistles to the Hebrews and Thessalonians).

LENT

Lent commences with Ash Wednesday, and its lection is from the prophet Joel (ch. ii., invitation to penance): there will be henceforth a lection for each feria during this holy season. It is Isaias who commences during the three days preceding the first

Sunday : ch. xxxviii., illness of king Ezechias and the warnings of the prophet ; ch. lviii., worship paid to God ; there is a false and a true one ; it behoves us to make a good choice.

1st Sunday : 2 Cor. vi. To put the acceptable time to good use.

Monday : Ezechiel xxxiv. God promises to take care of His flock.

Tuesday : Isaias lv. God ready to forgive provided we repent.

Wednesday : two lessons. Quatuor Tempora of the first month :—

Exodus xxiv. Moses speaks with God on the mount.

3 Kings xix. Elias on Mount Horeb invited to take his forces.

Thursday : Ezechiel xviii. Exhortation to penance.

Friday : Ezechiel xviii. The penance must be personal ; each will answer for himself.

Saturday has twelve lessons :—

1. Deut. xxvi. Prayer for the offering of tithes and first-fruits.
2. Deut. xi. Exhortation to obedience : promises for fidelity.
3. 2 Maccab. i. Prayer of Nehemiah at the time of the purification of the temple.
4. Wisdom (or rather Eccles.)¹ xxxvi. Prayer for the deliverance of Israel after the return from captivity.

¹ Note that, in the liturgy, the expression Wisdom is used either to designate the book so called in the Bible, or to indicate one of those which are known as Sapiential Books : the book of Ecclesiasticus is one of these ; there it speaks of the teachings of Wisdom (that is, either of the uncreated wisdom, or God Himself,

5. Daniel iii. The three young men in the furnace.
This lection, says Tommasi, is found in the other
Quatuor Tempora, and it is followed by the canticle
of the three young men.
6. 1 Thess. v. Our duties towards our neighbours and
God.

2nd Sunday : 1 Thess. iv. Rules for our sanctification.

Monday : Daniel ix. Prayer and confession of sins.

Tuesday : 3 Kings xvii. The prophet Elias at the house of
the widow of Sarepta.

Wednesday : Esther xiii. Prayer of Mardochus.

Thursday : Jeremias xvii. Confidence in the condemned
man.

Friday : Genesis xxxvii. Joseph sold by his brethren.

Saturday : Genesis xxvii. Jacob supplants Esau in the
blessing.

3rd Sunday : Ephes. v. What Christian sanctity ought
to be.

N.B.—Tommasi here mentions, *pro Scrutinio*, that
the *Codex Birtironensis* gives no more. He deals
with the test to which the catechumens were sub-
jected for admission to baptism. For this circum-
stance there were three lections:—

Ezech. xxxvi. The prosperity of the new kingdom under
the symbol of the purification.

Isaias i. Invitation to a sincere conversion.

Genesis xlviii. Jacob adopts the two sons of Joseph.

Monday : 4 Kings v. Naaman is cured of his leprosy.

Tuesday : 4 Kings iv. Eliseus multiplies the widow's oil.

or else the wisdom that God communicates to His reasonable
creatures, and more especially to the authors inspired by Him).

- Wednesday : Exod. xx. Promulgation of the Law.
 Thursday : Jeremias vii. Vain trust of the people in the temple and the sacrifices.
 Friday : Numbers xx. The waters of strife on the entry to the promised land.
 Saturday : Daniel xiii. History of Susannah.
 4th Sunday : Galat. iv. The two sons of Abraham, symbol of the two testaments.
 Monday : 3 Kings iii. Judgement of Solomon.
 Tuesday : Exod. xxxii. Apostasy of Israel, the golden calf : God pardons.
 Wednesday : 1st, Ezech. xxxvi. God will save His people for the honour of His name. 2nd, Isaías i. Invitation to a sincere conversion.
 Thursday : 4 Kings iv. Eliseus raises the Shunamite's son to life.
 Friday : 3 Kings xvii. Elias raises to life the widow of Sarepta's son.
 Saturday : Isaías xlix. The work of God's servant ; expiation for sin.
 Passion Sunday : Heb. ix. The Christ mediator of the New Testament.
 Monday : Jonas iii. God pardons the penitent Ninevites.
 Tuesday : Daniel xiv. Daniel in the lions' den.
 Wednesday : Levit. xix. Different laws of morality.
 Thursday : Daniel iii. Prayer of Azarias.
 Friday : Jeremias xvii. The prophet puts his trust in God.
 Saturday : *quando datur eleemosyna*.¹ Four lessons :—

¹ See next section on Evangelaries for the explanation of this formula. The *Codex Birtironensis* does not mention it, and only gives one lection, in which it is like the Roman Missal. The second lection is a preparation for Palm Sunday : the others prepare us for the events of Holy Week.

1. Jeremias xviii. Conspiracy against the prophet.
2. Zachar. ix. The humble and peaceful king: his peaceful reign.
3. Wisdom ii. Language of the impious against the Just One.
4. 2 Thess. ii. One must hold fast to the faith.

Palm Sunday :—

For the Blessing : Exod. xv. and xvi. Murmurs against Moses in the desert.

For the Mass : Philip. ii. Humiliations of Jesus, cause of His glory.

Tommasi thinks there was not a lection for the Blessing of the Palms till the twelfth century ; and that even later this did not take place at the station of the Pontiff, as the rituals edited by Mabillon show it.

Monday in Holy Week : Isaias l. The servant of God is faithful in the accomplishment of his mission of sufferings.

Some manuscripts have, for this day, another lection from Zacharias xi. The pastor injured by his sheep, sold, broken.

Tuesday in Holy Week : Two lessons :—

Jeremias xi. The prophet persecuted by his fellow-citizens.

Wisdom ii. See further back, Saturday in Passion Week (3).

Wednesday in Holy Week : Two lessons :—

Isaias lxii. That salvation will come to Jerusalem.

„ liii. Sufferings and death of the Messiah foretold.

Holy Thursday : 2 Cor. xi. The Last Supper, as in the Roman Missal.

Good Friday : Two lessons :—

Osea vi. Hypocrisy of Israel ; God announces He will withdraw from them.

Exod. xii. Institution of the Pasch.

Holy Saturday : Twelve lessons without title :—

1. Gen. i. and ii. Account of creation.
 2. Gen. v., vi., vii., viii. Account of the flood.
 3. Gen. xxii. Sacrifice of Isaac.
 4. Exod. xiv. and xv. Passage of the Red Sea ; song of the deliverance.
 5. Isaias liv., lv. Glory of the new Sion ; invitation to salvation.
 6. Baruch iii. To seek the true wisdom that God alone possesses and communicates.
 7. Ezech. xxxvii. Vision of the resurrection of dry bones.
 8. Isaias iv. The remnant of Juda sanctified and glorified.
 9. Exod. xii. Institution of the Pasch.
 10. Jonas iii. Preaching to Nineveh and the repentance of the Ninevites.
 11. Deut. xxxi. Joshua succeeds Moses in the government ; canticle of Moses.
 12. Daniel iii. The three young men refuse to adore the statue set up by Nebuchodonosar.
- At the Mass : Colos. iii. How to gain resurrection with Jesus Christ.

N.B.—The Gelasian Sacramentary, says Tommasi, indicates twelve lessons for this day ; the Gregorian Sacramentary has only four, namely, the first, fourth, eighth, and fifth of those which have been enumerated. The order given here appears to be that which was from the earliest times adopted for the preparation of the catechumens for baptism : the principal facts of

sacred history, the more remarkable passages from the Prophets. St. Augustine makes allusion to this catechetical procedure in his treatise *de catechizandis rudibus*, ch. vii. and viii.

EASTER AND PASCAL TIME

Easter Day: 1 Cor. v. Spiritual renewal symbolized by the new leaven.

Monday: Acts x. Preaching of St. Peter.

Tuesday: Acts xiii. St. Paul in the synagogue at Antioch.

Wednesday: Acts iii. St. Peter at Jerusalem; the day of Pentecost.

Thursday: Acts viii. Baptism of the eunuch by Philip.

Friday: 1 St. Pet. iii. To suffer patiently after the example of Jesus Christ.

Saturday: 1 St. Pet. ii. Christian sanctity by union with Jesus Christ.

Low Sunday: 1 St. John v. Faith in Jesus Christ, the true Son of God.

In Pascha Annotina (see footnote on p. 138). Two lections, of which one is from the Apocalypse and the other is the same epistle as for Easter.

2nd Sunday after Easter: 1 St. Pet. ii. The suffering Christ, our model.

3rd Sunday after Easter: 1 St. Pet. ii. Interior sanctification and submission to authority.

4th Sunday after Easter: St. Jas. i. God, the Author of all good, wishes our sanctification.

5th Sunday after Easter: St. Jas. i. Strict obligation of the Precepts.

Following each Sunday there is a lection for the Wednesday and Friday of each week, also one

for Saturday: they contain teachings on conduct, the reform of life, drawn from the Epistles of St. Paul. For the Rogation Days, besides the lection of the Roman Missal, in which St. James exhorts us to prayer after the example of Elias, Tommasi gives a special lection for each :—

1st: 1 St. Pet. v. Common duties; humility, vigilance, trust in God.

2nd: 1 St. Pet. v. Union in prayer and the practice of charity.

3rd: Jer. xxii. Exhortation to the king of Juda to practise good.

Further, for the vigil of the Ascension, three other lections :—

Acts of the Apostles iv. Union of the first faithful.

Ephesians iv. Motives to preserve unity in the Church.

Acts of the Apostles ii. Admirable life of the early Christians.

Ascension Day: The beginning of the account of the Acts of the Apostles; last moments of Jesus Christ on earth, and His last instructions to the Apostles.

Apropos of the two following days, a note by Tommasi acquaints us with a double practice at Rome: that of the Lateran and that of the Roman Curia. This carries us back to the twelfth and thirteenth centuries, when, as regards the divine office, a division sprang up between the basilicas and the clergy of the Roman Court (see work by same author on *The Roman Breviary*, translation

published by C.T.S., 1909). In the margin of certain Lectionaries one reads: *Vacat, quia non legitur secundum Curiam*

Sunday within the octave of Ascension: 1 St. Pet. iv.
Stirring up the practice of virtues.

Lections for the Wednesday and Friday: Epistles to the Hebrews, Ephesians, and 1 Corinthians.

Vigil of Pentecost: Six lessons taken from Holy Saturday, but the different manuscripts do not quite agree as to the choice and order.

The *Codex Lateranensis*, which most nearly resembles our Roman Missal, gives among the lections of Holy Saturday:—

- 1st: The third. Sacrifice of Abraham.
- 2nd: The fourth. Passage of the Red Sea.
- 3rd: The eighth. Remnant of Juda sanctified.
- 4th: The eleventh. Joshua succeeds Moses.
- 5th: The sixth. To seek the true wisdom.
- 6th: The seventh. Vision of the dry bones.

Another manuscript takes its third from another passage of Holy Scripture: Habac. iii., prayer of Habacuc; appeal to the mercy of God. The fourth, fifth, and sixth are the eighth, sixth, and eleventh of Holy Saturday; the Epistle of the Mass: Acts of the Apostles xix., St. Paul comes to Ephesus.

Pentecost: Account of the mystery according to the Acts of the Apostles, ch. ii.

This same book furnishes the lections for each day of the week.

We have more for the Quatuor Tempora :—

The Wednesday—1st lection : Wisdom i. Pure morality leads to wisdom.

2nd lection : Isaias xlv. Effusion of the Spirit of God ; conversion of the heathen.

The Saturday—1st lection : Joel ii. God promises to pour out His Spirit on all flesh.

2nd lection : Lev. xxiii. Sanctification of feasts.

3rd lection : Deut. xxvi. Renewal of the compact.

4th lection : Lev. xxvi. Blessings on those who keep the law.

5th lection : Dan. iii. The three young men in the fiery furnace.

Epistle to the Romans v. The love of God which justifies.

N.B.—Certain churches put the Quatuor Tempora in the second week of June, and were content, for the Saturday of which we speak, with the reading of a passage from the 13th chapter of the Acts : results of Paul and Barnabas' preaching at Antioch of Pisidia.

AFTER PENTECOST

(A) Tommasi here gives a first series of Sundays divided in the following manner : *five* after Pentecost, *five* after the feast of SS. Peter and Paul, *six* after St. Laurence, *one* vacant Sunday (that which follows the Quatuor Tempora of the seventh month), *eight* after the feast of the Holy Angel (St. Michael). For these

twenty-five Sundays he indicates as lections some passages from the Epistles of St. Paul (Romans, Corinthians, Galatians, Ephesians, Colossians), a passage from the Apocalypse, another from the first Epistle of St. Peter; nevertheless, four Sundays remain without any indication of a lection, doubtless because he did not find it in the manuscripts.

(B) Afterwards, he resumes the series, according to the manuscripts of the Basilica of the Lateran and of St. Peter at the Vatican: the Sundays are ranged there to the number of twenty-five, according to our way of proceeding, and have the lections which are to be found in our Missals:—

1. 1 St. John iv.	14. Galat. v.
2. „ iii.	15. „ v.
3. 1 St. Peter v.	16. Ephes. iii.
4. Romans viii.	17. „ iv.
5. 1 St. Peter iii.	18. 1 Cor. i.
6. Romans vi.	19. Ephes. iv.
7. „ vi.	20. „ v.
8. „ viii.	21. „ vi.
9. 1 Cor. x.	22. Philip. i.
10. „ xii.	23. „ iii.
11. „ xv.	24. Coloss. i.
12. 2 Cor. iii.	25. Jeremias xxiii., the fifth Sunday before Christmas.
13. Galat. iii.	

N.B.—The figures placed at the right indicate the chapter from which the lection is taken, without, however, including the whole chapter; thence a like figure for two different Sundays.

To this second list are added some lections for the Wednesday and Friday of each week: they also are taken, for the most part, from the Epistles of St. Paul or the Catholic Epistles, and one scarcely finds even one or two taken from the Acts of the Apostles or the prophet Malachias. It signalizes in particular those of the Quatuor Tempora of the seventh month (September), placed between the seventeenth and eighteenth Sundays.

Wednesday: 1st, Amos ix. (13-15). Relief and prosperity foretold.

2nd, 2 Esdras viii. Solemn reading of the Law.

Friday: Osea xiv. Promise of salvation.

Saturday (notice the rubric: *in xii. lectiones . . . et leguntur sex lectiones*):—

1. Lev. xxiii. Sanctification of feasts for the seventh month.
2. " " " "
3. Micheas vii. God's answer to the prayer of the people.
4. Zachar. viii. Conditions for the reception of God's blessings.
5. Daniel iii. As in the Quatuor Tempora of the first month.
6. Hebrews ix. Description of the ancient tabernacle.

(C) The manuscript of the Oratory of the Vallicella has nearly the same lections as those given above (B) for the Sundays; it gives some lections for the Wednesdays only, and divides the Sundays as in A, but with some variations: *one* Sunday vacant; *four*

after Pentecost ; *six* after SS. Peter and Paul ; *six* after St. Laurence ; then come the Quatuor Tempora of the seventh month ; *nine* after the feast of St. Michael, which, including the vacant Sunday after the Quatuor Tempora, make up a total of twenty-seven Sundays.

ADVENT

The lections for the Wednesdays and Fridays are chiefly taken from Isaias in the first place, from Malachias or the Epistles of St. Paul in the second place. The Sundays have the same Epistles as in our Roman Missal, and number as first, second, third, and fourth, or, in the inverse numbering, fourth, third, second, and first before Christmas. For the Quatuor Tempora, all the supplementary lections are taken from the prophet Isaias, except the fifth of the Saturday, which is from Daniel, as in the Quatuor Tempora of the first month.

Ambrosian Rite

N.B.—In the comparisons which he establishes between the Ambrosian and the Roman rites, M. Paul Lejay proves undeniably that the Ambrosian Missal has undergone some changes, between the eleventh century and the time of the discovery of printing, and that these changes had for their end to bring about a greater resemblance to the Roman Missal (there had formerly been more considerable changes). As regards the Prophetic lesson of the

Old Testament, it is not met with to-day in the Ambrosian Missal, except in the masses of Lent, the Blessed Sacrament, of the time after Pentecost ; at Easter, Ascension, and Pentecost it is replaced by a lection of the Acts of the Apostles. Although in the eleventh century it was customary to read the *Gesta Sanctorum* at the Mass of feasts of the saints, the transformation of the Prophetic lesson is entirely lost sight of later (see the letters of Paul and Gebhardt : Mabillon, *Musæum Italicum*, I. ii. p. 97).¹

Here are the Prophetic lections in the masses in the places where they survive at present, according to the Ambrosian Missal published by Ceriani (Milan, 1902):—

A. *ADVENT*

1st Sunday—1st lection: Isaias li. Exhortation to the faithful Israelites.

2nd lection: 2 Thess. ii.

2nd „ (Jerem.) Baruch iv., v. Joyful promise to Jerusalem.—Rom. xv.

3rd „ Isaias xxxv. Deliverance and glory of Israel.—Rom. xi.

4th „ Isaias xl. The promised salvation.—Heb. x.

5th „ Micheas v. Peaceful reign of the Messias.—Galat. iv.

6th „ *in Eccles. hiemali*, Ezech. xliv. Sanctuary described.—1 Cor. i.

In omnibus ecclesiis: Isaias lxii.—lxiii. Salvation asked and obtained.—Philip. iv.

¹ *Dictionnaire de Théologie catholique*, Vacant-Mangenot t. i. c. 962 and 964.

Note.—Ordinarily the lections of the New Testament are adapted to those of the Old Testament ; hence the reason why they differ here from the Roman Missal.

B. CHRISTMAS

At the third Mass : Isaias ix. Israel delivered by the
Messias.—Hebrews i.
St. Stephen : Acts vi., vii., and viii. History of the martyr.—
2 Tim. iii. and iv.
St. John : 1 St. John i. ; Rom. viii.
Holy Innocents : Jerem. xxxi. Cry of Rachel.—Rom. viii.
St. Thomas : Isaias lii. Slavery of Sion ended.—2 Tim. ii.
Sunday within the octave : Isaias viii. Confidence ; chas-
tisement of those who have not faith.—Rom. viii.
Circumcision : (Jerem.) Baruch vi. Vanity of idols.—Philip. iii.

C. EPIPHANY

Isaias lx. Glory of the New Jerusalem.—Titus ii.
1st day of the octave : Osea xi. Love of God misunderstood.
—Heb. xi.
The other days : Isaias lx. As for the feast.—Titus ii.
1st Sunday : Isaias lxi. Servant of God the messenger of
salvation.—Ephes. iv.
2nd „ Num. xx. Waters of contradiction in the
desert.—Rom. viii.
3rd „ Ezech. xxxvii. Israel incorporated into one
kingdom under the sceptre of the new David.
—Gal. v.
4th „ Jerem. xxxiii. Promises of salvation con-
firmed.—Coloss. i.
5th „ Num. xx. As for 2nd Sunday.—Rom. xiii.
6th „ Ezech. xxxiii. The prophet established as
guardian in the midst of the people.—Coloss. ii.

N.B.—This Mass is always celebrated the Sunday preceding Septuagesima.

D. SEPTUAGESIMA AND LENT

Septuagesima Sunday: Mal. iii. God will exercise His judgement.—1 Cor. ix., as in the Roman.

Sexagesima Sunday: Joel ii. Invitation to penance.—1 Cor. ix.

Quinquagesima Sunday: Zach. vii. Fasts to observe.—2 Cor. vi.

Lent—

1st Sunday: ¹ Isaias lviii. What fast displeases God.—2 Cor. vi.

2nd Sunday: Exod. xx. Mosaic Law promulgated.—Ephes. i.

3rd Sunday: Exod. xxxiv. Renewal of the compact.—1 Thess. ii.

4th Sunday: Exod. xxxiv. Renewal of the compact.—1 Thess. iv.

5th Sunday: Exod. xiv. Passage of the Red Sea.—Ephes. v.

Palm Sunday: Isaias liii. Sacrifice of the Messiah announced.—2 Thess. ii.

On the week-days in Lent, there is only the lesson of the Old Testament, Prophets or Exodus, or the book of the Kings (life of Elias or Eliseus), Deuteronomy. On the Saturday night of Palm Sunday, *in traditione symboli*, we find two lections. Ezech. xxxvi., prosperity of the new kingdom, and Ephes. vi. . . . ; but nothing in particular dis-

¹ For the denominations given for these Sundays see next section of this article, p. 148.

tinguishes the other days of the Quatuor Tempora. The three first days of Holy Week resemble the other days of Lent ; Holy Thursday is like ours, except that the Passion according to St. Matthew is read. Good Friday has two lections, Acts ii. and Rom. i.

E. EASTER AND PASCAL TIME

Easter Sunday—

- (1) 1st lection: Acts iii. St. Peter's first miracle. 2nd lection: Rom. v. Justification by Jesus Christ.
- (2) Acts of the Apostles i. Ascension ; last appearance of Jesus Christ.—1 Cor. xv. Apparition of Jesus.

Monday : (1) Acts viii. Philip baptizes the eunuch.—Gal. iii. All one in Jesus Christ.
 (2) Acts iii. Second preaching of St Peter.—1 Cor. v. New leaven.

Tuesday : (1) 4 Kings v. Naaman's leprosy.—Rom. vi. Baptism, resurrection.
 (2) Acts iii. Preaching of St. Peter, and results.—Rom. x. Salvation by faith in Christ Jesus.

Wednesday : (1) 4 Kings vi. Eliseus makes the iron swim.—1 Cor. x. Hebrews in the desert.
 (2) Acts v. Apostles arrested but afterwards delivered.—1 Cor. viii. Question of foods.

Thursday : (1) Acts ii. Results of the first preaching.—1 Cor. x. Union by participation in the Eucharist.
 (2) Isaias vi. Vision and calling of the prophet.—Coloss. *Sursum corda.*

- Friday : (1) Gen. xiv. Melchisedech and Abraham.
 —Heb. iv. Jesus our Pontiff.
- (2) Acts vii. St. Stephen begins the history
 of the Jews.—Philip. ii. Jesus humili-
 ated and exalted.
- Saturday : (1) Isaias lxi. Servant of God the author of
 salvation.—Ephes. iii. Jesus dwells in
 purified souls.
- (2) Acts ii. Preaching of St. Peter.—1 Tim. ii.
 Jesus the Mediator.
- Low Sunday: Acts iv. Preaching and appearance before the
 Sanhedrin.—Coloss. ii. The risen Jesus
 is our Saviour.

N. B.—During all this week, the Ambrosian Missal has two masses : the first in favour of the newly baptized, to celebrate the wondrous effects of baptism by recalling some miracle of the Old or New Law, by giving some teachings of St. Paul on justification. At the second are read the accounts in the Acts of the Apostles recalling the beginning of the evangelical preaching.

On the following Sundays, the first lection continues the account of the Acts, the second clings to the teachings of St. Paul (Epistles to Philippians, Corinthians, Hebrews). The same for the Ascension and following Sunday.

For the Rogation litanies, one lection drawn from the Old Testament : Joel (ii.) and Osea (xiv.), inviting to Penance ; Eccles. xxxvi., prayer to God.

Vigil of Pentecost, one lection, 1 Cor. ii.

Pentecost, two masses, the first for the baptized, as at Easter.

F. TIME AFTER PENTECOST

1st Sunday—(1) In honour of the Holy Trinity: Gen. xviii.
Angels appear to Abraham.

(2) Acts xiv. Preaching of St. Peter.—1 Cor.
xii.

Blessed Sacrament: 3 Kings xix. Elias in the desert.—
1 Cor. xi. Last Supper.

2nd Sunday: Isaias lxvi. ; Gal. v.

3rd „ Jerem. xvii. ; Rom. xiv.

4th „ Ezech. xviii. ; Coloss. iii.

5th „ Isaias lvi. ; Rom. vii.

6th „ Ezech. xiv. ; Rom. xii.

7th „ Jerem. xxxi. ; Rom. xii.

8th „ Isaias xxx. ; Gal. vi.

9th „ Jerem. xv. ; Rom. vi.

10th „ Ezech. xxxiv. ; Coloss. iii.

11th „ Dan. iii. ; 1 Cor. vi.

12th „ Isaias xlvi. ; Rom. xii.

13th „ Jerem. iii. ; Rom. v.

14th „ Ezech. xxv. ; Heb. xiii.

15th „ Dan. ix. ; Heb. xiii.

Post decollationem

1st Sunday: Isaias lxv. ; Ephes. v.

2nd „ Jerem. vii. ; 2 Cor. viii.

3rd „ Isaias xxxiii. ; Ephes. vi.

4th „ Jerem. xxxi. ; Philip. i.

5th „ Isaias lxiii. ; Coloss. iii.

N.B.—This Sunday was perhaps suppressed in
certain years.

October

1st Sunday: Baruch iv. ; Rom. vi.

2nd „ „ ii. ; „ ix.

3rd „ „ iii. ; 2 Tim. ii.

Post dedicationem

1st Sunday: Ezech. xxxiii. ; 1 Cor. xii.

2nd „ Isaias lxvi. ; Rom. xiii.

3rd „ „ xxxi. ; „ iv.

As one sees, the lections during this time limit themselves to the four great prophets, who come in almost regular turn, and to the Epistles of St. Paul, with a predominance of the Epistle to the Romans.

2. THE EVANGELARIES

I. *Distribution of the Gospel Pericopes in the Church of Rome according to Tommasi*¹

The *résumé* of the document furnished by this author compels us to make some repetitions ; nevertheless, we do not hesitate to give it here, in the hope that a clearer view will be gained. We shall, moreover, eliminate the variants pointed out as more or less certain ; and, contrary to what Tommasi has done, we shall give separately the proper of the season and the proper of saints. We shall, in fine, abandon the numbering according to the canons of Eusebius, and adopt the division by chapters and verses existing in our actual editions of the New Testament.

1. *The Proper of the Season*.—The collection begins with Christmas ; the Sundays of Advent are put at the end. The stations of the feast are : the night at

¹ Tome v. of his works, p. 431 and following.

St. Mary Major, the morning at St. Anastasia, the day at St. Peter's, with the passages (St. Luke ii. 1-14, ii. 15-20 ; St. John i. 1-14) which we have to-day and as they have been pointed out before in the *Comes*. During the octave of Christmas, there are grouped together the feasts of St. Stephen (St. Matt. xxiii. 34-39), St. John (St. John xxi. 19-24), the Holy Innocents (St. Matt. ii. 13-18 ; others mark up to 22), St. Sylvester (St. Matt. xxiv. 42-47), the gospel differing from that in use nowadays, but which is nevertheless found in the common of a confessor pontiff. The Sunday within the octave of Christmas recalls certain incidents in the infancy of Jesus and the prophecy of the aged Simeon (St. Luke ii. 33-41) ; the octave of the Nativity (New Year's Day) is marked by all which goes before in the account of St. Luke ii. 22-34, the circumcision and the presentation.

The eve of the Epiphany tells of the return from Egypt, according to St. Matt. ii. 19-23. On the Epiphany itself, of the coming of the Magi (St. Matt. ii. 2-12), with the station at St. Peter. A good number of documents have a different gospel for each day of the octave, such as the passages which speak of the work of the Precursor or the witness that he gives of Jesus, or the beginning of the Saviour's ministry (St. Matt. iii. 1-6 and vii. 12 ; St. Mark i. 4-8 ; St. Luke iii. 7-10 ; St. Matt. iii. 13-17 ; St. Mark i. 9-11) ; on the same day we have the testimony which the Precursor gives of Jesus to his disciples

(St. John i. 29-34), or, according to other manuscripts, the account of the baptism of Jesus according to St. Luke iii. 21 and fol. The Sundays after Epiphany number ten : Tommasi gives the following as the reason : the most ancient collections have no gospel for the weeks of Septuagesima and Sexagesima, doubtless because these weeks had the gospel of the weeks after Epiphany, the number of these going up to Lent.¹

Sunday within the octave of the Epiphany : St. Luke ii. 42-52. Jesus in the midst of the doctors.

SUNDAYS AFTER THE EPIPHANY

- II. St. John ii. 1-11. Marriage of Cana.
- III. St. Matt. viii. 1-13. Leper cleansed and centurion's servant healed.
- IV. St. Matt. viii. 23-28. The storm calmed.
- V. St. Matt. xiii. 24-30. Parable of the tares.
- VI. St. Mark vi. 46-56. Jesus walks on the water and passes into the country of Genesareth.
- VII. St. Matt. xii. 9-15. Cures the man with the withered hand on the Sabbath day.
- VIII. St. Luke ix. 1-6. Mission of the Apostles.
- IX. St. Matt. xxii. 1-13. Parable of the marriage supper.
- X. St. Matt. xv. 21-28. The Chananæan.

¹ It is to be noticed that for each of these weeks a gospel pericope is assigned for the Wednesday, Friday, and Saturday, sometimes even for the Monday. St. Epiphanius tells us, in his exposition of the Catholic faith, that on this day the meetings were held, and that on Wednesday and Friday a fast was observed up till None (Tommasi, *loc. cit.*, p. 436, Note A).

From Septuagesima to Easter : according to what has been said, this manner of counting is found in the less ancient collections :—

Septuagesima—Station at St. Laurence : St. Matt. xx. 1-16.

Parable of the labourers in the vineyard.

Sexagesima—Station at St. Paul : St. Luke viii. 4-15.

Parable of the sower.

Quinquagesima—Station at St. Peter : St. Luke xviii. 31-43.

Prediction of the Passion and the cure of the one born blind from Jericho.

A station is indicated for each day of Lent :—

ASH WEDNESDAY

Wednesday—St. Sabina : St. Matt. vi. 16-21. Practice of the fast.

Thursday—St. George : St. Matt. viii. 5-13. Centurion's servant healed.

Friday—Church of Pammachius : St. Matt. v. 43-vi. 4. Love of enemies, charity.

Saturday—St. Laurence, 3^a region : St. Mark vi. 47-56. As on the sixth Sunday after the Epiphany.

LENT

1st Sunday—At the Lateran : St. Matt. iv. 1-11. Temptation of Jesus.

Monday—St. Peter in chains : St. Matt. xxv. 34-46. Last judgement, sentence.

Tuesday—St. Anastasia : St. Matt. xxi. 10-17. Buyers and sellers cast out of the temple.

Wednesday—St. Mary : St. Matt. xii. 38-50. Sign of Jonas.

- Thursday— : St. Matt. xv. 21-28. The Chananean.
Or else St. Matt. x. 34-42. Character of the Saviour's mission.
- Friday—The Holy Apostles: St. John v. 1-16. The paralytic at the Probatica.
- Saturday—St. Peter: Saturday with twelve lessons, Quatuor Tempora: St. Matt. xvii. 1-9. Transfiguration.
- 2nd Sunday*—Vacant (no station). The gospel of the preceding Thursday about the Chananean is read.
- Monday—St. Clement: St. John viii. 24-39. Jesus upbraids the Jews for their incredulity.
- Tuesday—St. Balbina: St. Matt. xxiii. 1-12. Jesus denounces the hypocrisy of the Pharisees.
- Wednesday—St. Cecilia: St. Matt. xx. 17-28. Passion foretold; the favour asked for the sons of Zebedee by their mother.
- Thursday—St. Callistus across the Tiber: St. Luke xvi. 19-31. The parable of the rich man and Lazarus.
- Friday—Holy Apostles: St. Matt. xxi. 32-46. Parable of the wicked husbandmen.
- Saturday—SS. Marcellinus and Peter: St. Luke xv. 11-32. Parable of the prodigal son.
- 3rd Sunday*—St. Laurence: St. Luke xi. 17-28. Jesus cures the demoniac; accusation of His enemies.
- Monday—St. Mark: St. Luke iv. 23-30. Jesus despised by His own people. For the Mass, where the examination of the claims of the catechumens to be baptized begins, St. Mark x. 13-16. Jesus blesses the children.
- Tuesday—St. Pudentiana: St. Matt. xviii. 15-22. Fraternal correction and forgiveness of injuries.
- Wednesday—St. Sixtus: St. Matt. xv. 1-20. True and false purity.
- Thursday—SS. Cosmas and Damian: St. Luke iv. 38-43. Cure of Peter's wife's mother, etc.

- Friday—St. Laurence *in Lucina*: St. John iv. 5-42. The Samaritan woman.
- Saturday—St. Susanna: St. John viii. 1-11. The adulterous woman.
- 4th Sunday—Holy Cross in Jerusalem: St. John vi. 1-14. Multiplication of loaves.
- Monday—The four Holy Crowned Martyrs: St. John ii. 13-25. Merchants cast out of the temple.
- Tuesday—*In titulo Damasi*: St. John vii. 14-31. Jesus answers the Jews in the temple as to His doctrine and works.
- Wednesday—St. Paul: St. John ix. 1-38. Cure of the man born blind.
- Thursday—St. Sylvester: St. Luke vii. 11-16. Son of the widow of Nain.
- Friday—St. Eusebius: St. John xi. 1-43. Raising of Lazarus.
- Saturday—St. Laurence: St. John viii. 12-20. Testimony borne by Jesus concerning Himself.
- 5th Sunday—St. Peter: St. John viii. 46-59. Jesus defends Himself against the accusation that He is possessed.
- Monday—St. Chrysogonus: St. John vii. 32-39. Jesus answers His attackers.
- Tuesday—St. Cyriac: St. John vii. 1-13. Jesus at Jerusalem.
- Wednesday—St. Marcellus: St. John x. 22-28. Jesus before His accusers.
- Thursday—St. Apollinaris: St. Luke vii. 36-47. Jesus and the sinful woman at the house of the Pharisee.
- Friday—St. Stephen: St. John xi. 47-54. Alarm of the Pharisees after the raising of Lazarus.
- Saturday—*Datur fermentum in Consistorio Lateranensi*.

Different interpretations have been given of this rubric; Tommasi thinks that it was a morsel of un-

leavened bread which the Pope consecrated and sent to the neighbouring bishops of Rome, and that on Easter Day this particle was put into the chalice at the moment of the Mass when the celebrant says : *Hæc commixtio* . . .—a symbol of the union which ought to exist between the bishops and the Sovereign Pontiff.

According to Amalarius, there is also a general alms-giving on this day, and the Gospel of St. John is read, vii. 43–53, different opinions of Jesus among the people, or even St. John xvii. 1–11, the prayer of Jesus to His Father.

HOLY WEEK

Palm Sunday ; called *Dominica Indulgentiæ* in the *Comes* published by Pamelius, in the *Ordo Romanus*, by the synod of Frankfort, held in 794, as well as in other ancient monuments like the life of St. Heribert, Archbishop of Cologne, by the Abbot Rupert, in Du Cange under the words *Dominica in palmis*. D. Martene (*De antiqua Eccl. discipli. in divin. celebr. officiis*, 20, No. 1) thinks it comes from the solemn indulgence granted on this day ; Du Cange says, with more reason, it seems it is because of the reconciliation of the penitents which takes place the following Thursday. The station is at St. John Lateran, and the Passion is read according to St. Matt. xxvi.–xxvii. Different codices have the episode of Bethany for the blessing of the palms, either according to St. Matthew or St. Mark.

Monday in Holy Week : SS. Nereus and Achilleus : St. John xii. 1-36. The supper at Bethany, and the last incidents accomplished in the Temple.

Tuesday in Holy Week—St. Prisca : St. John xiii. 1-31. The washing of the feet ; the traitor is pointed out, and goes out.

Some codices have only the second part of this passage ; others, the account of the Passion according to St. Mark.

Wednesday in Holy Week—St. Mary : St. Luke xxii.-xxiii. History of the Passion.

Holy Thursday—Church of the Lateran : *Conficitur Chrisma* : St. John xiii. 1-15. Washing of the feet.

Good Friday—*In Sessorio, quod est in Basilica Hierusalem* : St. John xviii.-xix. History of the Passion.

Holy Saturday—Church of the Lateran : St. Matt. xxviii. 1-7. The holy women at the sepulchre.

This same day, before the solemn office of this very holy night, probably about nine o'clock, there used to be read the account of the Passion and the Resurrection. To all appearances, it was that of St. Mark, of which the most ancient capitularies do not speak on Tuesday of Holy Week. See in the sermons of St. Leo I., Pope, 19, *de Passione Dom.*, an allusion to the practice of his time.

Easter Day—Matins : St. Matt. xxviii. 8-15. First appearance of Jesus ; the soldiers bribed. Station at St. Mary Major, Mass : St. Mark xvi. 1-7. The holy women at the sepulchre.

Easter Monday—St. Peter : St. Luke xxiv. 13-35. Disciples from Emmaus.

Tuesday—St. Paul : St. Luke xxiv. 36–37. Appearance of Jesus at the cenacle ; instruction.

Wednesday—St. Laurence : St. John xxi. 1–14. Appearance on the Sea of Tiberias.

Thursday—The Holy Apostles : St. John xx. 11–18. Appearance to Mary Magdalen.

Friday—St. Mary and the Holy Martyrs : St. Matt. xxviii. 16–20. Appearance in Galilee.

Saturday—Church of the Lateran : St. John xx. 19–24. Appearance in the absence of St. Thomas.

Some other manuscripts have : St. John xx. 1–9. St. Peter and St. John at the sepulchre.

Low Sunday : St. John xx. 24–31. Appearance in presence of St. Thomas.

Sundays after Easter :

2nd : SS. Cosmas et Damian. St. John x. 11–16. The Good Shepherd.

3rd : St. John xvi. 16–22. Sadness turned into joy.

4th : St. John xvi. 5–15. The Holy Spirit will teach all things.

5th : St. John xvi. 25–30. Exhortation to prayer.

Certain of the more ancient manuscripts make no mention either of the Rogations or Litanies.

Vigil of the Ascension : St. John xvii. 1–14. Priestly prayer of Jesus.

Ascension : St. Mark xvi. 14–20. Last appearance and ascension.

Sunday within the octave : St. John xv. 26–xvi. 4. Foretells persecutions.

Wednesday : St. John xv. 7–11. Exhortation to observe the precepts.

Eve of Pentecost : Two Gospel passages, one of which is doubtless at the Mass of the Fast at None, the other

during the night offices, after the administration of baptism.

1st. St. John xiv. 15-21. The Holy Spirit foretold.

2nd. St. John vii. 37. Promises of the Saviour.

Pentecost—Station at St. Peter: St. John xiv. 23-31.
Peace by the Holy Spirit.

Monday—St. Peter's chains: St. John iii. 16-21. God's love for the world.

Tuesday—St. Anastasia: St. John x. 1-10. Jesus is the Good Shepherd.

Wednesday—St. Mary Major: St. John vi. 44-52. Go to Jesus trusting in Him.

Thursday—St. Luke ix. 1-6. Mission given to the Apostles.

Friday—Holy Apostles: St. Luke v. 17-26. Cure of the paralytic.

Saturday—Twelve lessons, St. Peter: St. Matt. xx. 29-34.
The blind men of Jericho healed.

Octave of Pentecost—St. John iii. 1-14. Sermon with Nicodemus.

The same *vacant*—St. Luke vi. 37-42. Charity, true wisdom.

TIME AFTER PENTECOST

N.B.—The ancient capitularies divide this season into several subdivisions as follows:—

*A. After Pentecost*¹

2nd week: St. Luke xvi. 19-31. The rich man and Lazarus. Or St. Luke v. 1-11. The miraculous draught of fishes.

3rd „ St. Luke xiv. 16-24. Parable of the supper.

¹ This period has, furthermore, some Gospel pericopes for the Wednesday, Friday, and Saturday.

- 4th week : St. Luke xv. 1-7. Parable of the lost sheep.
5th „ St. Luke vi. 36-42. Mercy and true wisdom.
6th „ St. Luke v. 1-11. The miraculous draught of fishes.

B. After the feast of SS. Peter and Paul

- 1st week : St. Matt. v. 20-24. Charity towards our neighbour.
2nd „ St. Mark viii. 1-9. Multiplication of loaves.
3rd „ St. Matt. vii. 15-21. False prophets.
4th „ St. Luke xvi. 1-9. The unfaithful steward.
5th „ St. Luke xix. 41-47. Jesus weeps over Jerusalem.
6th „ St. Luke xviii. 9-14. Pharisee and publican.

C. After St. Laurence

- 1st week : St. Mark vii. 31-37. Cure of the deaf and dumb man.
2nd „ St. Luke x. 25-37. The good Samaritan.
3rd „ St. Luke xvii. 11-19. The ten lepers cleansed.
4th „ St. Matt. vi. 23-33. We cannot serve two masters.
5th „ St. Luke vii. 11-16. The widow of Naim's son.

D. After St. Cyprian

- 1st week : St. Luke xiv. 1-11. Dropsical man cured ; the first places at table.
2nd „ St. Matt. xxii. 34-46. The great commandment.

E. After St. Michael

- 1st week : St. Matt. ix. 1-8. Paralytic cured.
2nd „ St. Matt. xxii. 1-14. Parable of the marriage feast.

- 3rd week : St. John iv. 46-53. The son of the ruler of Capharnaum.
 4th „ St. Matt. xxii. 15-21. Tribute to Cæsar.
 5th „ St. Matt. ix. 18-22. The issue of blood and Jairus' daughter.
 6th „ St. John vi. 5-14. Multiplication of loaves.

SUNDAYS OF ADVENT

- 4th week before Christmas : St. Matt. xxi. 1-9. Episode of Bethany.
 3rd „ „ St. Luke xxi. 25-33. The latter days.
 2nd „ „ St. Matt. xi. 2-10. Messengers sent by St. John Baptist to Jesus.
 1st „ „ St. John i. 19-28. Inquiry as to St. John Baptist's baptism.

2. *Proper of Saints.*—The antiquity of the calendars brought forward by the Blessed Tommasi reveals a double fact : some saints which were then celebrated have now only a simple commemoration ; others do not figure at all.

January

- Without date. St. Martina : St. Matt. xiii. 44-52. Hidden treasure, pearl. Or St. Matt. xxv. 1-13. Parable of the ten virgins.
 13. St. Felix (*statio in pincis*) : St. Luke x. 16-20. Mission of the Apostles.
 16. St. Marcellus : St. Matt. xxv. 14-23. Parable of the talents.
 17. St. Prisca : St. Matt. xiii. 44-52. Hidden treasure.

- 20. St. Sebastian: St. Luke vi. 17-23. True happiness.
- 20. St. Fabian: St. Matt. xxiv. 42-47. Watchfulness.
- 21. St. Agnes (*de Passione*): St. Matt. xxv. 1-13. Parable of the ten virgins.
- 22. St. Vincent (*statio S. Eusebii*): St. John xii. 24-26. We ought to suffer.
- 22. St. Anastasius: St. Mark v. 24-31. The issue of blood healed.
- 28. St. Agnes (*de Nativitate*): Com. on the 17th January.

February

- 2. *Ypopanti ad S. Mariam*: St. Luke ii. 22-32. Purification of Mary and presentation of Jesus.
- 5. St. Agatha: As on 21st January.
- 14. St. Valentine: St. Luke ix. 23-27. We must bear our cross.
- St. Peter's Chair: St. Matt. xvi. 13-19. Promise of the primacy (according to an ancient Roman calendar).
- St. Mathias ap.: St. Matt. xi. 25-30. We are to bear the yoke of Jesus.

March

- The forty Holy Martyrs: See St. Sebastian, 20th January.
- 12. St. Gregory Pope: St. Matt. xxiv. 42-47. Watchfulness.
- St. Benedict: St. Luke xi. 33-36. The light set on a candlestick.
- 25. The Annunciation: St. Luke i. 26-38. Incarnation of the Word.

April

- 14. SS. Tiburtius, Valerianus, and Maximus: St. John xv. 12-16. Mutual love.

In Pascha Annotina:¹ St. John iii. 1-15. Discourse with Nicodemus.

- 24. St. George: St. Luke xxi. 14-19. The disciples and their judges.
- 25. Greater Litany: St. Luke xi. 5-13. Prayer of the importunate soul. Or St. Luke vi. 36-42. True wisdom.
- 28. St. Vitalis: St. John xv. 1-7. Jesus the true vine.

May

- 1. SS. Philip and James, ap.: St. John xiv. 27. Peace in the Holy Spirit.
- 3. SS. Alexander, Eventius, and Theodulus. St. John xv. 17-25. The world's hatred of Jesus' disciples.
Exaltation (Finding, according to other manuscripts) of the Holy Cross: St. John iii. 1-15. Nicodemus.
St. John before the Latin gate: Refer back to the feast of St. James.
Feast of the Holy Angel: St. Matt. xviii. 2-10. Lesson of humility.
- 10. St. Gordian: St. Matt. x. 34-42. Necessary separation.
- 12. SS. Nereus and Achilleus: St. Matt. xix. 3-11. Marriage and virginity.
- 12. St. Pancras: St. John xv. 12-16. Mutual love.
- 13. *Dedicatio Ecclesiæ Sanctæ Mariæ ad martyres*: The gospel of the day corresponding in the proper of the season.
- 19. St. Pudentiana: St. Matt. xiii. 44-52. Hidden treasure.
- 25. St. Urban: St. Matt. xxiv. 42-47. Watchfulness.

¹ The anniversary of the Easter of the preceding year. At Rome, those who had been baptized on this great day met together in the church, on the following year, to celebrate the anniversary of their regeneration. See the *Micrologus*, P.L., t. cli. c. 1018.

June

2. SS. Peter and Marcellinus (*via Lavicana*): St. Luke xxi. 9-19. End of time.
9. SS. Primus and Felicianus: St. John xv. 12-16. Mutual love.
12. St. Basilides: St. Luke xii. 1. Leaven of the Pharisees.
14. St. Felicula: See 19th May.
18. SS. Marcus and Marcellianus: See 9th June.
19. Gervasius, Prot., and Vital.: St. Mark xiii. 1-12. End of time.
23. Vigil of St. John Baptist: St. Luke i. 1. Announcement of the birth of the Precursor.
24. Nativity of St. John Baptist: St. Luke ii. Birth of the Precursor.
26. SS. John and Paul: St. Luke xii. 1. Leaven of the Pharisees.
28. Translation of the body of St. Leo: St. Matt. xxv. 14-23. Parable of the talents.
28. Vigil of SS. Peter and Paul: St. John xxi. 13. Triple question to Peter; power conferred.
29. SS. Peter and Paul, ap.: St. Matt. xvi. 13-19. Promise of the Primacy.
30. St. Paul: St. Matt. xix. 23-30. Renouncement.

July

2. SS. Processus and Martinianus: St. Matt. xxiv. 3-13. End of time.
6. Octave of the Holy Apostles: St. Matt. xiv. 22-33. Jesus walks on the water.
10. The Seven Brothers: St. Matt. v. 1-12. The Beatitudes.
St. Felicitas: St. Matt. xii. 46-50. The mother and brethren of Jesus.
15. St. Cyriac: St. Luke ix. 12-23. Christ must suffer.

21. St. Praxedes: St. Matt. xiii. 44-62. Hidden treasure.
23. St. Apollinaris: St. Luke xxii. 24-30. The Apostles dispute as to who is greatest.
- Vigil of St. James: St. Luke x. 1-7. Mission of the Apostles.
- St. James: St. Luke xii. 2-8. Hypocrisy of the Pharisees. Or St. Matt. xx. 20. The mother of the sons of Zebedee.
29. SS. Felix, Simplicius, Faustus, Beatrice: St. Luke xii. 35-40. Watchfulness.
30. SS. Abdon and Sennen: St. John xv. 12-16. Mutual love.

August

1. St. Peter's Chains: St. Matt. xiv. 22-33. Jesus walks upon the waters.
2. St. Stephen: St. Luke xix. 12-26. Parable of the pounds.
6. SS. Sixtus, Felicissimus, Agapit: St. Matt. x. 16. Apostles, sheep amidst the wolves.
- Transfiguration: St. Luke ix. 28.
8. St. Cyriac: St. Matt. x. 26-32. Mission to the Apostles.
9. Vigil of St. Laurence: St. Matt. xvi. 24. Invitation to follow Jesus.
10. St. Laurence: St. Matt. x. 37-42. To prefer Jesus above all.
11. St. Tiburtius: St. John xv. 12-16. Mutual love.
11. St. Susanna: St. Matt. xiii. 44-52. Hidden treasure.
12. St. Euplus: St. John xvi. 20-23. The sadness of the disciples turned into joy.
13. St. Hippolytus: St. Luke xii. 2-8. Leaven of the Pharisees.
14. St. Eusebius: St. Matt. xxiv. 42-47. Watchfulness.
15. *Pausatio S. Mariæ*: St. Luke x. 38-42. Martha and Mary.
19. St. Agapitus: St. Luke xii. 35-40. Watchfulness.

22. St. Timotheus: St. Luke xiv. 26-35. Who can be disciples of Jesus.
 Vigil of St. Bartholomew: St. John xv. 1. Jesus the true vine.
 St. Bartholomew: St. Luke xxii. 24. Strife as to who is the greater.
25. St. Genesius: St. Mark xiii. 5-13. The latter days.
28. St. Hermes: St. Luke vi. 17-23. True happiness.
 St. Augustine: St. Luke xii. 32-34. Confidence.
 Eve of the beheading of St. John Baptist. St. Luke xiii. 31-35. Ambushes of Herod.
29. St. Sabina: St. Matt. xiii. 44-52. Hidden treasure.
 Beheading of St. John Baptist: St. Mark vi. 17-29.
 Martyrdom of St. John Baptist.

September

1. St. Giles: Common of Confessors.
 St. Antoninus M.: See 14th February.
8. Nativity of the B.V.M.: St. Luke i. 39-55. Visitation to St. Elizabeth and the *Magnificat*.
 Some other manuscripts give the genealogy according to St. Matt. i. 1.
 St. Adrian: St. John xv. 1. Jesus the true vine.
 SS. Protus and Hyacinthus: St. Matt. x. 23-33. Persecutions of the disciples.
14. SS. Cornelius and Cyprian: St. Luke xi. 47-xii. 3. Threats of the Pharisees.
 Exaltation of the Holy Cross: As on 3rd May.
15. St. Nicomede: St. Luke ix. 23-37. One should bear the cross.
16. SS. Lucy and Euphemia: St. Matt. xiii. 44-52. Hidden treasure.
 SS. Lucius and Germinianus: St. Luke xii. 2-8. Leaven of the Pharisees.

20. St. Eustace: St. Luke xii. 35-40. Vigilance.
 Vigil of St. Matthew: St. Luke v. 27-32. Calling of
 Levi.
 St. Matthew: St. Matt. ix. 9-13. Calling of Levi.
21. St. Digna: St. Matt. xiii. 44-52. Hidden treasure.
 SS. Emmeran and Maurice: St. Matt. v. 1. The
 Beatitudes.
27. SS. Cosmas and Damian: St. John xv. 12-16. Mutual
 love.
29. Dedication of St. Michael: St. Matt. xviii. 1-10.
 Humility and likeness to children.
30. St. Jerome. As in the common of confessors. The
 salt of the earth.

October

7. St. Mark: St. Matt. xxv. 14-23. Parable of the
 talents.
 SS. Sergius and Bacchus: St. Luke xxi. 14-18.
 Courage in persecutions.
9. Translation of the body of St. Petronilla: St. Matt. xxv.
 1-13. Parable of the ten virgins.
14. St. Calixtus: St. Matt. xxiv. 42-47. Watchfulness.
18. St. Luke: St. Luke ix. 27. We must bear the
 cross.
25. SS. Chrysanthus and Darius: St. Matt. xxiv. 3-13.
 The end of time.
 Vigil of SS. Simon and Jude: St. John xv. 1. Jesus
 the true vine.
 SS. Simon and Jude: St. Matt. v. 1. The Beatitudes.

November

1. St. Cæsarius: St. John xii. 24-26. A cross to bear here
 on earth.

All Saints :¹ St. Matt v. 1. The Beatitudes.

11. St. Mennas : St. Luke ix. 23-27. We must bear our cross.

St. Martin : St. Luke xii. 35-40. Watchfulness.

22. St. Cecilia :² St. Matt. xxv. 1-13. Parable of the ten virgins.

23. St. Clement : St. Matt. xxv. 14-23. Parable of the talents.

St. Felicitas : St. Matt. xii. 46-50. The mother and brethren of Jesus.

24. St. Chrysogonus : St. John xv. 17-25. Mutual love.

29. St. Saturninus : St. Mark xiii. 5-13. End of time.

Vigil of St. Andrew : St. John i. 35-51. Calling of the first Apostles.

30. St. Andrew : St. Matt. iv. 18-22. Calling of the first Apostles.

December

SS. Bibiana and Barbara : As in common of virgins.

St. Sabbas : As in common of a confessor.

St. Nicholas : As in common of confessors.

St. Ambrose : As in common of confessors.

13. St. Lucy : St. Matt. xiii. 44-52. Hidden treasure.

St. Damasus : As in common of confessors.

¹ In a very ancient Sacramentary of St. Gregory, among the number of these examples in circulation in the time of Charlemagne, no mention is made of the feast of All Saints on the 1st November, but one finds the following words : *Natale S. Cæsarei. Collecta ad SS. Cosman et Damian . . . alia ad Missam . . .* as in the edition of Pamelius. Thus it seems that on this day there was a litany of procession from the Church of SS. Cosma and Damian to the Church of St. Cæsarius. (Tommasi, t. v. p. 502.)

² The station at the Church of St. Cecilia in Trastevere existed before St. Gregory : the *Liber Pontificalis* speaks of it in regard to Pope Vigilius. (Tommasi, t. v. p. 506.)

Vigil of St. Thomas: As in the vigil of an Apostle.

St. Thomas: St. John xv. 17-25. Mutual love. Or according to others: St. John xx. 24. Apparition of Jesus to St. Thomas.

3. Tommasi gives as follows the *Lectiones Evangeliorum de diversis causis*:—

Pro ubertate pluviae: St. Luke viii. 22-25. Tempest stilled.

Pro sterilitate pluviae: St. Matt. xv. 32-39. Second multiplication of bread.

In commotione gentium: St. Luke xii. 22-31. Fear of the world.

In die belli: St. Matt. xxiv. 3-13. Signs of the last days.

In natali Papæ: St. Luke xxii. 24-30. Dispute on precedence.

Item, alia: St. Luke xix. 12-26. Parable of the pounds.

Item, alia: St. Matt. xvi. 13-19. Promise of the Primacy.

Item, alia: St. Luke xix. 1-10. Zacchæus the publican.

In ordinatione Presbyteri: St. Matt. xxiv. 42-47. Watchfulness.

Item, alia: St. Matt. xxiv. 45-51. The good and the bad servant.

In ordinatione Diaconi: St. John xii. 24-26. The grain of wheat.

Pro ordinantibus: St. John viii. 30-39. The true sons of Abraham.

In ordinatione Episcoporum: St. Mark vi. 6-12. Mission and instruction of the Apostles.

Item, alia: St. Matt. ix. 35. Numerous cures effected by Jesus.

Item, alia: St. Luke ix. 6. Mission of the Apostles.

In dedicatione Basilicæ: St. Luke vi. 42-48. Maxims for true wisdom.

Item, alia: St. Luke xxix. 1-10. Zacchæus the publican.

Pro velatione ancillæ Dni. : St. Matt. xxii. 1-14. Parable of the marriage feast.

Ad velandam maritatam : St. John iii. 27-29. Last testimony of the Precursor.

Item, alia : St. Matt. xix. 1-6. Marriage and virginity.

Ad sponsas benedicendas : St. Matt. xxii. 1-14. The wedding feast.

Item, alia : St. Matt. xix. 1-6. Marriage and virginity.

In vigilia unius Apostoli : St. John xv. 1. Jesus the true vine.

In vigilia Apostolorum : St. Mark vi. 6-12. Mission and instruction of the Apostles.

In natale unius Apostoli : St. John xv. 12-17. Mutual love.

Item, alia : St. John xv. 17-25. Mutual love.

In vigilia unius sacerdotis : St. Matt. xxiv. 42-47. Watchfulness.

In natale unius sacerdotis : St. Matt. xxv. 14-23. Parable of the talents.

In vigilia unius martyris sive confessoris : St. Matt. x. 34-42. Persecution and reward.

In natale unius martyris sive confessoris : St. Matt. x. 28-33. Persecution and reward.

In vigilia plurimorum sanctorum : St. Matt. xxiv. 4-13. Signs of the last days.

In natale plurimorum sanctorum : St. Luke xii. 35-40. Watchfulness.

In natale plurimorum martyrum : St. Matt. x. 16-22. Sufferings of the future apostles.

Then follow some other passages, identical, for the most part, with those now existing in our common of saints.

In natale virginum : St. Matt. xxv. 1-13. Parable of the ten virgins.

Item, alia : St. Matt. xiii. 44-52. Hidden treasure.

In agenda mortuorum : St. John xi. 21-27. Martha beseeches Jesus to raise Lazarus.

Item, alia : St John vi. 51-85. Jesus the Bread of Life.

Etc. etc. Some other similar passages for different sorts of persons, judges, travellers, benefactors.

*Distribution of the Gospel Pericopes in the
Ambrosian Rite*

In this enumeration, we must be content just to point out the peculiarities relative to the proper of the season : moreover, they suffice to characterize the liturgy of Milan from the point of view of the Evangelary ; a simple reference to the Roman Missal will indicate which passages are the same in the one and the other rite.

The Ambrosian Missal begins with Advent, and gives six Sundays for this season :—

1st : St. Matt. xxiv. 1-42. The last judgement.

2nd : St. Luke iii. 1-18. Beginning of the preaching of the Precursor.

3rd : St. Matt. xi. 1-15. Embassy of the Precursor to Jesus.

4th : St. Matt. xxi. 1-9. The episode of Bethany.

5th : St. John i. 19 to the end. John Baptist bears witness to Jesus.

6th : Two masses. 1st, de Adventu : St. Luke i. The visitation of Mary.

2nd, de Incarnat. : St. Luke i. The Incarnation announced to Mary.

Christmas Eve: St. Matt. i. 18-23. St. Joseph is instructed about the mystery of the Incarnation.

Christmas Day—1st Mass: St. John i. 9-14. Second part of the prologue.

2nd Mass: As in Missale Romanum.

3rd Mass: St. Luke ii. 1-14.

St. Stephen: St. Matt. xviii. 23-36. The didrachma paid as tribute.

St. John and the Holy Innocents: As in M.R.

Of the octave: As in second Mass of Christmas.

St. Sylvester: St. John i. 1-14. The prologue.

Circumcision: As in M.R.

The Sunday following: St. Luke iv. 14-22. Jesus in the synagogue.

Vigil of the Epiphany: As in M.R.

In festo Christophoriæ: St. Matt. ii. 19-23. The return from Egypt.

During the octave of Epiphany: As on day of the feast.

AFTER EPIPHANY

1st Sunday: St. Luke ii. 42-52. Jesus in the midst of the doctors.

2nd „ Feast of the Holy Name of Jesus: St. Matt. i. 18-21. St. Joseph instructed concerning the mystery of the Incarnation.

3rd „ St. John ii. 1-11. The marriage at Cana.

3rd „ St. John iv. 46-50. The ruler of Capernaum's son healed.

4th „ St. John iii. 16-21. God's love for the world.

5th „ St. Luke ix. 10-17. First multiplication of loaves.

6th „ St. Matt. xvii. 14-20. The cure of the lunatic.
Always said on the Sunday preceding Septuagesima.

Septuagesima: As in M.R.

Sexagesima : St. Matt. xiii. 3-23. The parable of the seed.

Quinquagesima : St. Matt. xiii. 14-23. Different parables.

Quadragesima : As in M.R.

N.B.—Each week-day, except Friday, has a mass and a special gospel:—

Monday to the Thursday: St. Matt. v. 1-12 ; 13-16 ;
17-20 ; 21-24.

Saturday: St. Matt. xii. 1-8. The disciples pluck the ears of wheat.

2nd Sunday of Lent, called *de Samaritana* : St. John iv.

Monday to Thursday inclusive: St. Matt. v. 25-30 ; 31-42 ;
42-48 ; vi. 1-6.

Saturday: St. Mark vi. 1-5. Jesus despised in His own country.

Lent—3rd Sunday, *de Abraham* : St. John viii. 36-59.
The true sons of Abraham.

Monday to Thursday: St. Matt. vi. 7-15 ; 16-18 ; 19-21 ;
22-25.

Saturday: St. Mark vi. 7-13. Mission of the Apostles.

Lent—4th Sunday, *de Cæco* : St. John ix. 1-end.

Monday to Thursday: St. Matt. vi. 26-33 ; 34-vii. 5 ;
6-12 ; 12-20.

Saturday: St. Matt. xix. 13-15. Blessing of the children.

Lent—5th Sunday, *de Lazaro* : St. John xi.

Monday to Thursday, different gospels.

Monday: St. Mark viii. 27-33. Promise of the Primacy.

Tuesday: St. John vi. 65-72. Conclusion of the Eucharistic promise.

Wednesday: St. Luke xviii. 31-34. Announcement of the Passion.

Thursday: St. John vii. 43-53. Discussion about Jesus.

Saturday: *in traditione symboli* : St. Matt. xi. 25-31.
Jesus invites all to follow Him.

- Lent—Palm Sunday: St. John xi. 55–xii. 11. The repast at Bethany.
- Monday, *in authentica*: St. Luke xxi. 34–36. Conclusion of the sermon on the end of time.
- Tuesday, *in authentica*: St. John xi. 47–54. Conspiracies against Jesus.
- Wednesday, *in authentica*: St. Matt. xxvi. 1–5. Conspiracies against Jesus.
- Holy Thursday, *in cœna Domini*: St. Matt. xxvi. History of the Passion, first part.
- Holy Saturday, *in eccles. cath.*: St. Matt. xxviii. 1–7. The holy women at the sepulchre.
- Holy Saturday, *pro baptizatis*: St. John iii. The discourse with Nicodemus.
- Easter Day, *Missa de solemnitate*: St. John xx. 11–18. The apparition to Mary Magdalen.

N.B.—Each day in this week has two masses, the one under the rubric *pro baptizatis in Ecclesia hiemali*, the other *in omni Ecclesia*.

- Monday— 1st: St. Matt. v. 1–14. The Beatitudes.
2nd: St. Luke xxiv. 1–12. The holy women at the sepulchre.
- Tuesday— 1st: St. John v. 1–15. The probatic pool; the paralytic healed.
2nd: St. Matt. xxviii. 8–15. Appearance of Jesus; the guards bribed.
- Wednesday— 1st: St. Matt. v. 44–48. Love of enemies.
2nd: St. Luke xxiv. 13–35. The disciples of Emmaus.
- Thursday— 1st: St. John vi. 51–57. Promise of the Eucharist.
2nd: St. Matt. xxviii., the end. Power given to the Apostles.

- Friday— 1st: St. John vi. 35-40. Promise of the Eucharist.
 2nd: St. Mark xvi. 1-7. The holy women at the sephulcre.
- Saturday— 1st: St. John xiii. 1-15. The washing of the feet.
 2nd: St. John xxi. 1-14. Appearance near the Sea of Tiberias.
- Dominica *in Albis*: As in M.R.
- 2nd after Easter: St. John i. 29-34. The Precursor bears witness of Jesus.
- 3rd, 4th, and 5th: As in M.R.
- Vigil of the Ascension: As in M.R.
- The Ascension: St. Luke xxiv. 26-59. Last appearance and Ascension.
- Sunday within the octave: St. John xvii. 1-26. Priestly prayer of Jesus.
- In litanis minoribus die 1^a: St. Matt. v. 1-14. Beatitudes.
 „ „ „ 2^a: St. Matt. xv. 29-31. Crowds of sick come to Jesus.
 „ „ „ 3^a: St. Matt. xv. 32-38. Multiplication of loaves.
- Vigil of Pentecost: St. John xv. 26; xvi. 15. Announcement concerning the Holy Spirit.

PENTECOST

- pro baptizatis: St. John vii. 37-39. Teaching and invitation of Jesus.
- 2^a de Solemnitate: St. John xiv. 15-27. Promises of the Holy Spirit.
- Dominica 1^a de SS. *Trinitate*: St. John xv. 26; xvi 4. See vigil of Pentecost.

AFTER PENTECOST

- | | | |
|-------------|-----------------------|---|
| 1st Sunday: | St. Mark xvi. 14–end. | Diffusion of the Gospel. |
| 2nd „ | St. Matt. ix. 10–15. | Calling of St. Matthew and repast with publicans and sinners. |
| 3rd „ | St. Luke vi. 36–42. | Exhortation to mercy. |
| 4th „ | St. Luke xvi. 19–31. | The rich man and Lazarus. |
| 5th „ | St. Luke xvii. 11–19. | The ten lepers cleansed. |
| 6th „ | St. Luke xiv. 16–24. | The wedding feast. |
| 7th „ | St. Matt. xx. 29–34. | The two blind cured. |
| 8th „ | St. Luke xv. 1–7. | The lost sheep, the lost groat. |
| 9th „ | St. Luke v. 1–11. | The miraculous draught of fishes. |
| 10th „ | St. Luke xii. 13–22. | Against avarice. |
| 11th „ | St. Luke xviii. 9–14. | The Pharisee and the publican. |
| 12th „ | St. Matt. v. 20–24. | Charity towards our neighbour. |
| 13th „ | St. Mark viii. 1–9. | The multiplication of loaves. |
| 14th „ | St. Mark vii. 31–35. | Cure of the deaf and dumb. |
| 15th „ | St. Luke vii. 11–17. | Raising to life of the son of the widow of Naim. |

A new series of Sundays commences *post decollationem*:—

1. St. Luke ix. 7–11. Herod's opinion of Jesus. First multiplication of loaves.
2. St. Matt. vii. 15–25. The false prophets.

3. St. Luke x. 25-37. The good Samaritan.
4. St. Matt. xxi. 18-22. The fig-tree cursed.
5. St. Matt. xxi. 33-46. The faithless husbandmen.

Another series :—

- Dom. 1^a octobris : St. Luke xiii. 6-17. The barren fig-tree.
 2^a quæ ante dedicat. : St. John viii. 1-12. The adulterous woman.
 3^a in dedic. Eccl. majoris. St. John x. 22-31. Christ consubstantial with the Father.
 1^a post dedicat. : St. Matt. xviii. 33-35. The wicked servant.
 2^a post dedicat. : St. Matt. xxii. 15-22. The tribute to Cæsar.
 3^a post dedicat. : St. Matt. xxii. 1-14. The marriage feast.

We shall add nothing to what we have said further back with regard to the Gallican liturgy (p. 38). We should like to point out here, as for the Lectionaries, in the work of Alcuin a step in advance towards the more complete adoption of the Roman cycle, but no mention is made of the Gospels in the *Comes ab Albino editus* ; and the collection of homilies, Latin manuscript of the twelfth century of the National Library of Paris, No. 14,302, that D. Morin (*Revue Bénédict.*, 1892, pp. 491-497) believed should be attributed to Alcuin, was rather destined for preachers ; moreover, it is more like the Gallican than is the *Comes*.¹

¹ *Dict. d'Archéologie chrétienne et de Liturgie*, i. c. 1077-1078.

III.—CEREMONIAL OBSERVED FOR THE LECTIONS

I. THE LECTIONARIES

N.B. — The writing, the ornamentation of the manuscripts, the splendour of the bindings in the Lectionaries are far from equalling the magnificence that we have attempted to describe in the Evangelaries; because these collections of writings, though doubtless venerable because of the divinely inspired Word, were not held in such high esteem. Nevertheless, one is warranted in thinking that the Lectionaries too were in some way embellished like the Bibles and Psalters : some examples may be quoted. Thus, in the series spoken of further back by Ehrensberger there are Nos. 3 and 5 (pp. 91 and 92) ; in the collection of the Great Seminary of Autun is a *Lectionarium æduense* of the thirteenth century. It is true that, in this collection, the complete missals of the fourteenth and fifteenth centuries are specially remarkable for their illuminations and ornamented lettering : the magnificent Sacramentary of the ninth century (No. 19 *bis*), so often described, does not belong to the kind of collections which occupy us now.

To sum up the ceremonial of the lections of the Mass during the course of ages, is to speak of : (1) the ministers to whose care their performance was

entrusted ; (2) of the variety and multiplicity of the lections and of the languages in which they were written ; (3) of the part of the Church where they were performed, of the formulas and rites which accompanied them. We shall briefly treat each of these points.

(1) *The Ministers to whom the Lections of the Mass were assigned*

The order and function of *lector* appear in the very earliest ages of the Church both in the East as well as the West. In the East, it seems that the lector was the only minor order recognized, as can be gathered from the eighth book of the *Apostolic Constitutions*, ch. 22 (see Migne, P.G., tom. i. col. 1118) ; the *Apostolic Canons*, in can. 42, speak of the lector (ἀναγνώστης) and of the cantor, which clearly supposes two distinct orders among the Easterns. Cantors and lectors were effectively the two existing orders in the East, as attests the council *in Trullo* (an. 692). The distinction is very rarely met with in the Western Church ; this Church nevertheless recognized the lectors. From the third century, this order is expressly mentioned : Pope St. Cornelius, writing to the Bishop of Antioch, to acquaint him with the status of the Roman clergy, speaks of the lectors in his enumeration (towards 250).¹ In Africa, the lectors were known to Tertullian (*de Præscriptionibus*,

¹ Eusebius, *H.E.*, vi. ch. 43—Migne, P.G., t. xx. c. 220.

41, P.L., tom. ii. col. 57), to St. Cyprian (see the letters of this holy doctor, tom. iv. col. 287, 317, 324, the letters 24, 33, and 34), to Origen (*Homil. in I. libr. Regum, de Engastrimytho*, P.G., tom. xii. col. 1011).

From an early time, not only did the lector exist, but he was of great importance in the Church. St. Cyprian says that to the lectors was given the lection and the singing of the gospel at Mass.

This importance appears, besides, in the rite of their ordination. Among the Greeks this consists of three signs of the Cross and the imposition of hands, with prayers, the handing of the book of the Epistles without formula. The separated Churches have, moreover, added still to this ceremonial ; thus, the Maronites, now united to Rome, add the handing of the tunic and the stole ; the Armenians have, with the tradition of the Book, a formula like the Latins.¹

In the West.—a. In the Roman rite. The *Canons of Hippolytus*, a document which has preserved for us the discipline of the third century, say : “ *Qui constituitur ἀναγνώστης* (this is the name that the Greeks give to the lector) *ornatus sit virtutibus diaconi, neque manus ei imponatur primo sed evangelium ab episcopo ei porrigatur.*” See Duchesne, *Origines du culte chrétien*, p. 528. It would seem that it is to the order of lector that the following allusion is made in the

¹ See Assemani, *Codex liturgicus ecclesiæ univers.*, lib. 8, *de ordine* ; Denzinger, *Ritus Orientalium*, t. ii.

Ordo Romanus, viii. : *Pueri bene psallentes nutriuntur in schola cantorum. Ex hac accipient primam benedictionem ab archidiacono* (P.L., tom. lxxviii. col. 999).

In our own day, the ordination of the lector, in the Roman Church, consists in the tradition of the book with the formula : *Accipe, et esto verbi Dei relator, habiturus si fideliter et utiliter impleveris officium tuum, partem cum iis qui verbum Dei bene administraverunt ab initio*. This book which is presented is the Missal or perhaps the Breviary, or the text of Holy Scripture ; the last words of the formula are a manifest allusion to the primitive functions and importance of the lectors in the Church.—β. In the Gallican rite. The ancient *Statutes* written for the Church of Arles, perhaps under the direction of St. Cæsar, at the beginning of the sixth century, and often mentioned under the rubric, “Fourth Council of Carthage,” give us the rite for the ordination of the lector ; the resemblance to our Roman Pontifical is most striking both in the tradition of the book as well as the formula pronounced by the bishop.—γ. In the Ambrosian rite. From the works of St. Ambrose, it is difficult to know what was exactly the state of the hierarchy of ministers at the time of this holy doctor. The Pontifical of the ninth century for the usage of the Church of Milan presents, for the ordination of the different ministers, a combination of the Roman and Gallican rites. In the twelfth century, the *Ordo* of Beroldus, the custom is recorded by

the ceremoniaris of the Milanese Church, enumerated the members of the clergy, and among them are twelve lectors with their primicierius.¹—§. In the Mozarabic rite. No ritual is found for the conferring of minor orders. Nevertheless, the Council of Toledo, about the year 400, speaks of the *ostiaris* and the *lectores*; the *lectors* are also mentioned in the second Council of Braga, can. 45: *Ut non ascendat in pulpitum LECTOR, non liceat in pulpito psallere aut legere nisi qui a presbytero LECTORES sunt ordinati.* It was therefore a simple priest who, without the intervention of the bishop, ordained the lesser clergy, and this circumstance explains the absence of any formula in the book destined for the use of the bishop.²

But, in the lections of the Mass, what part did the lectors take? What part was reserved to the subdeacons? The question is a delicate one. For, from an early time, subdeacons existed in the Church: in the third century, in the letter of which we have just spoken, Pope St. Cornelius speaks of the subdeacons as distinct from the lectors. True, the distinction is not so clear as it became later in the Eastern Church. As a matter of fact, according to actual discipline, the reading of the epistle at High Mass is reserved to the subdeacon as the gospel is to the

¹ *Dict. d'Archéologie chrétienne et de Liturgie*, i. c. 1391-1434.

² See in the *Monumenta Liturgica*, t. v., *Liber Ordinum*, edited by D. Ferotin, p. 41 and the note.

deacon. At what age did this discipline begin? "I am inclined to believe," says Cardinal Bona,¹ "that it was about the seventh century. Amalarius, who wrote at the beginning of the ninth century, tells us : *Mirror qua de re sumptus sit usus in Ecclesia nostra, ut subdiaconus FREQUENTISSIME legat lectionem ad missam, cum hoc non reperiat ex ministerio sibi dato in consecratione commissum, neque ex litteris canonicis, neque ex nomine suo.*" Later he adds, at the end of the chapter : *Sed postquam statutum est a patribus nostris ut diaconus legeret Evangelium, statuerunt ut et subdiaconus legeret Epistolam sive Lectionem.* Cardinal Bona, after having touched in passing on the expression *frequentissime*, ventures to form an opinion, and argues thus : "Amalarius does not tell us at what period our Fathers established what has been said ; my opinion is that the deacons began to read the gospel before the subdeacons did the epistle. A council of Rheims, in 823, speaks in this sense ; and Anastasius says of Pope Benedict III. (855-858) that he reconstituted a book, lost before his time, in which they found the lessons that the subdeacons according to custom *more solito*, read at all the stations of the churches ; he adds the Greek and Latin lessons that the subdeacons customarily read on Holy Saturday and the Saturday before Pentecost ; he enriched it with very suitable and marvellously wrought gold." From which it follows that the custom adopted by the

¹ *Rerum liturgicarum*, ii. ch. vi.

Church of Rome in turn passed to other churches. The author of the *Micrology* confirms this view in what he says : “ To the subdeacons alone among the inferior members of the hierarchy, the authority of Rome has accorded the right to wear the sacred vestments and to read the epistle at Mass ; this concession they have obtained, not by virtue of their consecration, but rather in virtue of a concession of the ecclesiastical authority.”

This passage of Cardinal Bona’s deserves to be given in its entirety, not only because it enlightens us on the privilege which the subdeacons to-day enjoy, on its origin and extent, but because it furnishes us with some evidence as to the language once used in the lections, and as to the jealous care with which the Popes themselves guarded the collections of writings. It has, it is true, been pretended that St. Gregory the Great had, in a council at Rome, decided to let the deacon read the gospel at High Mass, and the subdeacon to read the psalms or *other lections* ; but, before accepting this opinion, the commentator of Cardinal Bona would require a clearer expression than *cæteras lectiones* to interpret the decision of this Roman council as referring to the epistle, and it is astonishing that Amalarius and the author of the *Micrologus* were not moved by it. If, nowadays, the singing of the epistle at High Mass is reserved to the subdeacon, one must conclude that other lections were set apart for the simple lector ;

for, unless they were, some expressions of the Roman Pontifical in the ordination of the latter mean nothing. The Eastern Church in early times gave the lector power to read the different lections at the Mass ; indeed, one reads in an ancient commentary of St. Denys: *Deinde per lectores divinarum scripturarum, Prophetarum, Apostoli et Divini Evangelii lectio fit.*¹ But it seems that the East has since placed some restrictions on so extended a faculty : see here, indeed, what Renaudot tells us in his *Liturgiarum orientalium Ritus*, tom. ii. p. 68, in speaking of the Syriac liturgy: *In orientali ecclesia, non solent lectores vel subdiaconi sacram Scripturam cujus multæ sectiones leguntur, publice legere : idque vulgo perficitur a diaconis. In priorum ordinatione nihil occurrit quod ad officium illud legendi epistolam, ut apud Latinos, pertineat ; imo subdiaconi ad altare vix accedunt.* Finally, that is in accord with the idea which Amalarius got of the Roman practice, when he said that this privilege did not seem to result *ex ministerio sibi dato in consecratione* ; nor is it opposed to the conception which the author of the Micrology formed when he said : “ This faculty is rather the effect of a concession of the ecclesiastical authority. But the East has restricted this faculty, whilst Rome has extended it.”

¹ Passage quoted in Bona, *Rerum liturgicarum*, ii. ch. vi.

(2) *Variety and Multiplicity of the Lections and the Language used for them*

The reader need have no fear of seeing us here return to a point which has been amply dealt with in the preceding chapters ; we shall at once resume our consideration of the practice of the Church throughout the centuries. "Many churches," says Cardinal Bona, "precede the reading of the epistle by some passage drawn from the prophets, especially on great solemnities ; the *Comes* furnishes us with a proof : at present certain missals still have some lections of this kind for Christmas night and the three Masses of the feast ; Raoul of Tongres assures us that such was the case with the Roman Missal before the Friars Minor changed the Roman rite. The Church of Milan, as well as the Mozarabic liturgy, has preserved this custom." Let us for our part add that the Roman Missal actually bears traces of this ancient practice on the days of the *Quatuor Tempora* and on certain vigils. The Eastern liturgies are even now full of such lections ; Renaudot asserts that one could, at the period when he wrote, count five : (1) the lection taken from the Old Testament ; (2) the lection of the Acts of the Apostles ; (3) the lection of St. Paul's Epistles ; (4) the lection from the Catholic Epistles ; (5) lection of the Gospel. In place of the lection from the Acts, there has been substituted, both in the East and the West, the

account of the life, sufferings, and martyrdom of the saint who is honoured. We shall find some examples in the *Liber Comicus* published by D. Morin.

The Roman rite prescribed that in certain circumstances the two languages, Latin and Greek, should be used successively, or at least could be at the will of the Pope. We shall find proof of this in many of the *Ordines Romani*. Thus, the *Ordo Romanus X.*, of the twelfth century,¹ makes mention of the following: "The blessing of the Paschal candle being finished, the subdeacon, going up to the pulpit, begins the lections without giving the title of the book. The lesson being finished, if the Sovereign Pontiff wishes it, a Greek subdeacon comes to read the same lection in his language. And one proceeds thus for the twelve lessons." In the *Ordo Romanus XV.* (Migne, P.L., tom. lxxviii. col. 1276), for the second Mass of Christmas, we are told: "Lauds being finished, the epistle is first sung in Latin and afterwards in Greek. The Latin subdeacon attends the Greek subdeacon, and the two together go to bow down at the feet of the Sovereign Pontiff."²

¹ Migne, P.L., t. lxxviii. c. 1014 and following.

² A like remark is made in the *Ordo Romanus XIV.* (P.L., t. lxxviii. c. 1030) apropos of the solemnity of the coronation of the Pope: *Laudibus fnitis, legitur Epistola LATINA et GRÆCA subsequenter super pulpitum.*

(3) *The Side of the Church where the Lections are read*

The pulpit (*ambo*) has been spoken of already. One will find ample details of its notion and destination in the *Dictionnaire d'Archéologie chrétienne et de Liturgie*, i. col. 1330 and following. "From the remotest times," says Cardinal Bona, "it was the custom to read or sing the epistle and gospel there; it was from there also that the bishop addressed his homilies or sermons to the people, and that he made any announcements he might have to make, etc. In what concerns the epistle, the *Ordo Romanus I.* makes a difference for the reading of the gospel: The subdeacon ought to read this lection up in the pulpit, but not on the highest part: this latter is reserved to him who has to read the gospel."

"Certain pulpits," adds Cardinal Bona, "had two stairs, one facing the east to go up, and the other turned to the west to descend: sometimes the subdeacon ascended by one side and the deacon by the other."

(4) *Formulas and Rites which accompanied the Lections*

We shall now look at the way in which the lection is given out. On certain days, for instance on Holy Saturday, the lesson is read without the reader giving the title of the book; but generally the title is announced. We do not find here any of the

ceremonies which accompany the reading of the gospel; Rupert, in his treatise, *De divinis officiis*, ch. 36, gives us a reason,¹ which he assigns to the absence of any blessing preceding it, but which we can easily extend to the absence of other rites. The text read by the subdeacon represents the Law and the Prophets, an instruction given by God, without splendour, as under a shadow, to a particular people, ignorant of other nations, and unrecognized by them. The reading of the epistle being finished, the server answers in the name of those present: *Deo gratias*. God be praised for the food of His doctrine which He has deigned to give us, for the food of His divine wisdom with which He has satisfied our hungry souls. This practice appears to date to the time of St. Augustine: the holy doctor makes an indirect allusion to it in one of his sermons, when he says (serm. 133, alias 33): *In lectione Apostolica gratiæ Domino aguntur de fide Gentium*.

The blessing, which the subdeacon goes to receive after the singing of the epistle, according to the Roman rite, appears to be a sign of submission and dependence towards the representative of our Lord: the priest does not say anything, but merely makes the sign of the Cross and gives him his hand to kiss. This is doubtless a vestige of the practice mentioned

¹ St. Gregory of Tours says that at Milan it was customary for the lector to come with the book in his hands to ask the bishop's permission to read: *De miraculis S. Martini*.

in the *Ordo Romanus XV.*, where it tells us that the two subdeacons, Greek and Latin, go together to kiss the Sovereign Pontiff's foot. The same *Ordo* has, in the passage mentioned, another expression which calls for a little explanation : *Finitis laudibus, cantatur Epistola*, is said. What do these words, *Finitis laudibus*, mean? They are, says Cardinal Bona,¹ an allusion to the custom practised by the Churches of Rome and Gaul : the collect or prayer finished, there are some formulas of prayers, some litanies ending : *Christus vincit, Christus regnat, Christus imperat*. To which the choir answer : *Rex noster ; spes nostra ; gloria nostra*. The Oriental liturgies have added some formulas to these exclamations which are often very long, and which seem to be a preparation of the congregation for the subsequent lection : thus, the Nestorian liturgy includes the two prayers following :—

AD LECTIONES : *Sanctus, laudandus, fortis, immortalis, qui in sanctis habitas et requiescit in eis voluntas tua, respice, Domine, propitius esto et miserere nostri.*

AD APOSTOLUM : *Illumina nobis, Domine et Deus noster, motus cogitationum nostrarum, ad audiendum et intelligendum auditiones suaves mandatorum tuorum vivificantium et divinorum, et concede nobis per gratiam et misericordiam tuam, ut ex illis colligamus argumentum dilectionis et spei, salutemque animæ et corpori conveni-*

¹ *Rerum liturgicarum*, ii. ch. v.

*entem, cantemusque tibi gloriam perpetuam indesinenter et semper, omnium Domine.*¹

Faithful children of the Roman Church, while we assist at the sacrifice of the Mass, and while we listen to the Divine word of the Old and New Testaments, may our minds be animated by like dispositions : let us ask understanding of the Divine teachings ; that this understanding may direct all our voices in the love of God, and that it may conduct us to the happy end when we shall for ever sing the goodness of the Saviour !

Up to now we have said nothing of the general expressions that the Church has added to the sacred text in her liturgy, either to announce the lection, or to enter actually on the subject. Nevertheless, these formulas with which we are familiar have a very ancient origin : they are found for the most part in manuscripts adapted to liturgical uses ; they are written in the margins ; they vary according to circumstances. Those that we find in the Roman Missal or the Ambrosian Missal may be resolved into a few types : the lections from the Old Testament, like those taken from the New, which relate to a historic fact, begin either with these words : *In illo tempore* (this is the formula for the beginning of the gospel), or else by these : *In diebus illis* (historical books of the Old Testament, sometimes also the passages from the Prophets which treat of an event,

¹ Renaudot, *de Liturgiis Nestorianis*, t. ii. p. 579.

Acts of the Apostles and Apocalypse in the New). The lections of the Prophets or Sapiential Books begin *ex abrupto* with the word of the sacred text : *Iustum deduxit Dominus . . . Dilectus Deo et hominibus*, or *Hæc dicit Dominus Deus* after having given out the title of the book, *Lectio Libri*. . . . The Epistles of the New Testament begin with the word *Fratres* (this is the case in the greater number of St. Paul's Epistles) ; or by the word *Carissime* (Epistles of St. Paul to Timothy and Titus) ; or by the word *Carissimi* (Epistles of St. Peter, St. James, and St. John). No addition is made when the beginning of the lection is the same as the beginning of the book (see, for example, the beginning of the Epistle to the Romans for Christmas Eve, or the first Epistle of St. Peter for the feast of St. Peter's Chair at Rome on 22nd January).

2. THE EVANGELARIES

We have seen what this ceremonial was according to the first two *Ordines Romani* ; Catalani, a liturgist of the eighteenth century,¹ tells us what he has gathered from Amalarius, Innocent III., and others too, like D. Martene, Cardinal Bona, etc., all competent to lay down what were the liturgical traditions of the Church.

According to Amalarius (*de Ecclesiasticis Officiis*, Migne, P.L., tom. cv. col. 1112 and fol.), the Evangelary was solemnly carried to the altar by the subdeacon

¹ Catalani, *de Codici Evangelii*, t. ii. ch. 12 and following.

at the beginning of the Pontifical Mass. Innocent III. (*de Mysteriis Missæ*, Migne, P.L., tom. ccxvii. col. 802 and fol.) makes the following remark : "The subdeacon at that time carries the Evangelary closed ; there is in this action a type of St. John Baptist, who prepared the way for the Gospel ; it indicates at the same time that, according to the Apocalypse v. 4, the book of the Gospels is a sealed book, and can only be opened on the altar by Christ Himself or the priest representing Him." After having said the prayers, *Introibo*, etc., the prelate goes up to the altar, kisses it, and then they offer him the beginning of the Gospel text to kiss also, which later is sung by the deacon. At this moment, according to a ceremonial of the Church of Rheims, the archdeacon says : *Hæc est lex sancta, Pater*, and the archbishop answers : *Credo et confiteor*. Amalarius says that afterwards the Evangelary is put on the altar, and remains there till the deacon comes to take it to sing the gospel ; this practice has been modified : the deacon, a little before the singing of the gospel, carries the book containing the sacred text to the altar, and it is from there that he comes to take it again after having said, on his knees, the prayer : *Munda cor meum*, etc. . . . When the time is come, the Roman *Ordo* prescribes that the deacon is to kneel to kiss the prelate's feet, to receive his blessing ; then he goes to the altar, kisses the Evangelary, and holds it up in his hands. Nowadays the deacon kisses the bishop's ring, and kneels on the steps

of the altar to say : *Munda cor meum*, and then, taking the book of the Gospels, goes to ask his blessing.

This latter rite, says Catalani, is general and pertains everywhere; what do vary are the formulas pronounced by the deacon and priest. According to the general rubrics of the Roman Missal, the deacon ought to say : *Jube, Domne, benedicere*, and Catalani notes the difference in the terms used by the priest and deacon.

The celebrant, bishop or priest, also asks a blessing before reading the gospel, but addressing himself to God, the Sovereign and Universal Master, he says : *Jube, Domine, benedicere*. The deacon, speaking not immediately to God, but to His representative, says : *Jube, Domne*. St. Peter Damian explains why this formula : *Jube, Domne, benedicere*, is preferred to this other : *Domne benedicito*, which is used in the liturgy of Venice. It is, he says, that : *Lecturus magnæ humilitatis gratia, non a sacerdote sed ab eo cui sacerdos jusserit se postulat benedici*. According to the Abbot Rupert, this blessing is given to the deacon, who sings the gospel, and not to the subdeacon, who has to sing the epistle, to mark the difference between the Prophets of the Old Law and the Apostles of the New : the Prophets, represented by the subdeacon, received their mission from God in an invisible manner, but the Apostles, represented by the deacon, were sent openly by the Incarnate Saviour. The bishop gives the blessing in these terms : *Dominus sit in corde tuo et in labiis tuis ut digne et competenter*

annunties Evangelium suum, in nomine Patris et Filii.

. . . This prayer tells the deacon that his heart ought to be in harmony with the words of the Saviour, that this same Saviour ought to dwell interiorly in him and speak by his mouth. We said that there was among the Greeks, as among the Latins, a procession to the ambo to sing the gospel. We see in Innocent III. (work quoted, P.L., tom. ccxvii. pp. 822–824) some more circumstantial details about the order of the procession of the ministers, the use of incense, and also of a cushion on which to rest the book. The heretics of these latter days, says Catalani (he speaks of Protestants), have not failed to turn into ridicule or to pervert these different ceremonies, notably the use of candles, of incense, consecrated to persons and things ; they have forgotten, these ardent defenders of the Scriptures, that the Old Law prescribed the use of incense in the sacrifices (see Exod. xxx. 1 and 35), that the candles are symbolical of the joy which accompanied the preaching of the Gospel. We burn incense at the gospel to show our respect to Jesus Christ, true God and supreme Priest, hidden in the letter and speaking to us in it. It is true one also incenses persons ; but, says Cardinal Bona (*Rerum liturgicarum*, lib. i. c. 25), it is from a religious motive, in which one invites them by it to consider the effects of Divine grace, to direct their prayers to God from a motive of recognition and love. The signs of the Cross on the forehead, mouth, and

breast (the early Roman *Ordos* do not mention the sign on the mouth) mark the turning from false shame, the purification of the lips and the heart, conformably with what the deacon asked when he addressed God : *Munda cor meum ac labia mea*. Others explain the rite in this way : the lector, they say, wishes to show that his sentiments are the same as those of the Great Apostle ; he repeats interiorly : *Corde credo ad justitiam, quod credo confiteor ad salutem, non erubesco evangelium*. The assistants strengthen themselves with the same sign, for even if they have not officially to proclaim the Gospel, they ought to regulate their acts and words conformably with its teachings. At the word *Sequentia* . . . the faithful turn to the altar and answer : *Gloria tibi Domine*, "Glory to Thee, O Lord, who hast sent us the teaching of salvation." As to the attitude that the hearers should observe during the singing of the gospel, an archbishop of Tours, formerly bishop of Mans, named Hildebert, has left us some verses in which he summarises the liturgical prescriptions with their mystic interpretation :—

Inde sinistrorsum Domini sacra verba leguntur
Plebs baculos ponit, stat retegitque caput.
Ut eis attentus, patiens, erectus in hostem
Et *caput* et *baculus* et *status ipse* docet ;
Quippe caput retegens, attente audire moneris,
Parcere cum baculum rejicis, instrueris ;
Stans, discis quoniam stantes pugnare solemus,
Quod te culpa gravis sub vigili hoste manet.

Catalani establishes at length in his *De codice Evangelii*, lib. ii. c. 24, that the gospel was to be heard with the head uncovered, and in it he adduces many undeniable proofs in support of this view : the authority of the holy Fathers, of Sovereign Pontiffs, theologians, canonists, liturgists ; indeed, some of the very highest personages, as, for instance, Pope Benedict XIII., of whom he says : *Quo recentius, eo item validius ac venerabilius est . . . malens salutis subire periculum, quam a sacris ritibus vel latum unguem discedere ; adeo erat ecclesiasticæ disciplinæ, quam probè callebat tenax servator et custos.* And he concludes : Everyone knows that this act is a mark of respect paid to the gospel, but one can support it by other reasons : (a) the gospel preaching has dispersed the shadows of the Old Law, and given to man a full knowledge of the truth ; (b) it signifies that all the senses should be disengaged and attentive to listen to this Divine word ; (c) we owe all the marks of our submission and respect to this Divine teaching. The prescription about laying down the staff seems to us at first sight rather strange : the staff appears to have been a rest, a prop (perhaps even an arm of defence), which the faithful took with them at a time when it was not permissible to sit down (and when the meeting might be disturbed) ; the putting down of the staff during the gospel was to show that human aid was no longer necessary, because the Saviour Jesus was there and made His word heard, and it was at the

same time to show that it was desired to practise forgiveness of injuries. The usage has long since been abandoned, and the staff is only preserved in certain chapters as the insignia of the precentor or the dean. Perhaps the bishop's crozier may also be regarded as a staff of this nature, and we may well be astonished to read in the *Ceremonial of Bishops* (lib. ii. ch. viii., n. 46) : *Ipse Episcopus RETINET BACULUM inter ambas ejus manus junctas, stans versus diaconum cantantem*. But the reason of this exception, the authors say, is in the character of this insignia : it is not a material support for the bishop, but a mark of his authority, of his solicitude, and at the same time an instrument of correction : *Episcopi baculus est insigne ipsius auctoritatis sollicitudinis atque correctionis*, nor is he to give it up whilst he listens to that of which he is the representative. The direction about standing shows how watchful we ought ever to be, the eagerness with which we ought to execute the Divine commands as set forth in the gospel, the ardour with which we should be filled to fight the enemy of our souls, to defend the gospel teaching with our whole strength, even to the shedding of our blood.

These dispositions manifest themselves in the words which the Church puts into the mouths of her hearers when the singing of the gospel is over ; these words, it is true, vary to a certain extent : some, according to the season, answer *Amen*, in its full signification : yes,

that God may make us persevere in the faith of the gospel : or else *Deo gratias*, thanks be to God for so holy and salutary a doctrine ; some even add : *Benedictus qui venit in nomine Domini*, answering the Divine teaching by the very cries that greeted Jesus on His triumphal entry into Jerusalem. To-day we simply say : *Laus tibi Christe*, thus renewing the sentiments already expressed at the beginning. In agreement with the *Ordo Romanus*, Alcuin says that the faithful made the sign of the Cross again because the teaching of salvation was in some way sealed within their souls and persevered against the attempts of the devil to take it from them. The custom also existed of presenting the text to be kissed not only by the bishop but by all the clergy, and this custom was extended to all those assisting, or at least to those of higher dignity ; but the Sovereign Pontiffs have not sanctioned this extension.

The actual discipline now is for the priest to kiss the book, saying : *Per evangelica dicta deleantur nostra delicta* ; if he celebrates before the bishop of the diocese or a cardinal or papal legate, he does not do this, but the text is then offered to the dignitary to kiss, to thus better emphasise the unity of Christ.

Much more might be said on the usage of reading publicly the gospel text outside the Mass, and on the graces, favours, sometimes extraordinary, with which God has rewarded the confidence of faithful, but it is beyond our subject now. Catalani devotes a third of

his work, already quoted, *De Codice Sancti Evangelii*, to these practices. Let it suffice for us to say : Whoever knows how to abstain from all irreverent and superstitious practice, keeping within the wise limits determined by the Church, will, in having recourse to the gospel, experience what St. Paul says : *Virtus enim Dei est credenti* (Rom. i. 6), or the characteristic note that St. Chrysostom applies to it when he calls it "the health-giving medicine by which all our maladies and all our ills are freely cured."

IV.—THE INTERIOR AND EXTERIOR DECORATION OF THE EVANGELARIES¹

From an early age Christian piety put a good deal of magnificence and gorgeousness into the compiling of the liturgical books, the writers and copyists themselves being almost exclusively recruited in the monasteries. Beginning at the time of Charlemagne, we shall be content to mention the monastery of St. Martin of Tours, made famous, thanks to the direction which Alcuin gave it, the schools of St. Gall, Metz, Rheims, Orleans, etc., the abbey of Corbie, etc., etc. The Evangelaries, in particular, took part in this eminence where art vied with richness. D. Martene speaks of an Evangelary on purple vellum, given to St. Angilbert by Charlemagne, preserved later in the

¹ For further details see D. Guéranger on the ornamentation of the liturgical books, *Institutions liturgiques*, iii. p. 31.

abbey of St. Riquier, and to-day in the Bibliothèque Nationale. In the ninth century, the first pages were often of a purple colour ; this kind of adornment does not seem to have lasted beyond the tenth century, the Evangelary of Lieutold being one of the rare exceptions found in the twelfth.

To this kind of richness may be added also the custom of inscribing certain particular pages in gold and silver : for instance, the Evangelary of Charles de Rohan-Soubise was written with the title and rubrics in gold. Other Evangelaries, with only certain pages in colour, are written throughout in letters of gold : such is the Evangelary of St. Martin des Champs, in the Library of the Arsenal at Paris, and others. The greater number, however, have the first pages in great and small initials lettered in gold or set in golden setting : this magnificence attained its highest point during the Carolingian period, and one does not come across it any more, except in rare cases, during the eleventh, twelfth, and thirteenth centuries. The fourteenth century brings in again the custom to ornament certain letters, and this is followed during the fifteenth and sixteenth centuries. The design and colouring were employed both to embellish as well as to put reality into the liturgical books ; the calligraphers paid particular attention to the ornamentation of the initials of the texts. Besides, it preserves the symbolic language : M. Lecoy de la Marche (*Manuscripts et Miniatures*, p. 120) calls this

period the *phase hiératique*, to distinguish it from the later period, *phase naturaliste*, where the artist copied nature.

In the beginning of the seventh century the *Missale Francorum*, the *Missale Gothicum*, and the *Sacramentarium Gallicanum*, at the beginnings of certain prefaces or prayers, have some letters very slightly ornamented with flowers and birds ; the Evangelary of the Cotton Library also shows this intention of ornamenting the initials among the Anglo-Saxon calligraphers. But ere long one finds them putting their whole art into the embellishment of the principal letters : often, at the head of an Evangelary, the first letter extends over two-thirds of the upper part of the page, breaking out into filigree work at the bottom ; then come the other letters which compose the word or phrase, each vying with the other in richness and ornamentation ; sometimes, indeed, the prolongation of the initial letter extends along the lower margin and is carried up the right side to form a sort of setting.

To enliven and put life into these initial letters, the idea came in of representing buildings, people, and even whole scenes. In the Evangelaries, we begin with the Canons of Eusebius, which were in use in association with the sacred text (these canons are a sort of concordance, which allows us to find, at a glance, the doings and parables of Christ met with in the Evangelists ; cf. Migne, P.G., tom. xxii.).

The necessity of arranging the synoptic tableaux in several columns gave birth to the design of a portico with arcades and columns in the decoration of which the skill of the artist displayed itself : the canons sometimes extend over twenty or twenty-five pages with various ornamented settings. The most remarkable Evangelaries of this kind, in the ninth century, are those of St. Médard of Soissons, of the Church of Mans, of Hautvillers. This custom disappeared when it became the practice only to put, in the Evangelaries, just the passages which were read at the Mass ; nevertheless the calligraphers of the twelfth century wishing to transcribe an Evangelary according to the first form brought back the old style of the canons ; this was what the monk Lieutold did in the beautiful manuscript in the Library at Vienna. To this kind of ornamentation we may apply the compositions of architecture, afterwards the vignettes of the Carlovingian period. We see a specimen on the first page of St. Mark in the Evangelary of Claude Fauchet, in the Bibliothèque Nationale.

In the thirteenth century, and indeed before, the design, which had up to now been symbolical, became realistic ; the illuminators and miniaturists no longer contented themselves with foliage, flowers, and fruits as a bordering ; they depicted historical subjects, reproduced personages, made tableaux and scenes. In the Evangelary of St. Médard of Soissons, already spoken of as ninth century, on the first page

of St. Luke, Christ is represented in the initial letter of the word *Quoniam* ; the third letter of the word represents the scene of the Visitation of the Blessed Virgin. Such examples are met with in every age of manuscripts ; but the marvels of miniature painting belong to the fourteenth century, where the design is more correct, the colouring more perfect : thus, in the Evangelary of the Bibliothèque Nationale, bound in red, each gospel has its chief letter ornamented with some personage. This perfection went even so far as to reproduce the great persons of the period, and it is to the books of divine service that we owe the preservation of a great number of historical portraits which, without them, we should not have had. The donors of these beautiful manuscripts, the people to whom they were given, the artists who executed them, figure there in turn : such are Charles the Bald in the Evangelary of St. Emmeran of Ratisbon ; Henry III. and his empress, Agnes, Conrad the Salic and Gisela on that of the Escorial ; the Countess Mathilda on her Evangelary in the Vatican Library. If we wish to follow, century by century, the miniaturists and their work, we ought to quote more still : for the ninth century, the Evangelaries of St. Médard of Soissons, St. Emmeran of Ratisbon, Hautvillers, Lothaire, the Church of Mans, etc. ; for the tenth century, the Greek Evangelary preserved at Florence in the Library of the Badia, that of the Bibliothèque Nationale spoken of by

D. Montfaucon, and which shows, on a groundwork of gold, the four Evangelists in a remarkable design ; for the eleventh century, the Evangelary given by the Countess Mathilda to the Abbey of St. Benedict at Mantua, from whence it passed to the Vatican ; for the twelfth century, two Greek Evangelaries of the Vatican, the Evangelary of the monk Lieutold ; for the thirteenth century, the Evangelary of St. Martial of Limoges, of which two subjects, the Magi before Herod and the Flight into Egypt, rival the best work of the time ; for the fourteenth century, the Evangelary of John of Oppau in German. Lastly, the fifteenth century is the golden age for the illuminator, but the ornamentation passes from the Evangelaries to the plenariums, the breviaries, and after that time we can occupy ourselves no longer with them.¹ The binding of the manuscripts is also magnificent, and we must distinguish three classes to give any idea of ornaments : the plaques of chased ivory, the plates of gold or silver, the precious stones. The employment of ivory tablets seems to be derived from the ancient consular diptychs (under this name are designated the plaques of ivory on which was

¹ To gain any idea of the marvels that painting put into the manuscripts during the Middle Ages, one ought to consult P. Cahier, *Mélanges d'Archéologie*, articles which appeared in vol. xviii. of *Annales de Philosophie chrétienne*, afterwards put in one volume ; and also M. le Comte de Bastard's publication, painting of the manuscripts from the eighth to the sixteenth century.

engraved in relief the personage of the dignity of consul, with the insignia of his office ; between these plaques could be inserted some memoirs or works of other writers). The Church adopted these kinds of binding for the liturgical service, in particular for the Evangelaries which were exposed on the altar ; Christian art was addicted to designing scenes and Christian symbols on these ivories. We can call to memory, in the ninth century, the ivory which adorned one of the sides of the Evangelary of Lorch at the Vatican, those which bound the Evangelary No. 99 of the Bibliothèque Nationale ; in the tenth century, the ivories of the Evangelary of Epternach, one of which is met with at Paris (Museum of the Hôtel Cluny) ; in the eleventh century, the celebrated covering of the Evangelary of Besançon. To fix the ivory plaques, one needed to use a more solid metal like gold or silver ; but ere long the piety of our fathers made complete bindings of these precious metals. In this category ought to be mentioned the Gothic Evangelary of Ulphilas, called *Codex argenteus*, because of its binding ; the Evangelaries of St. Médard of Soissons and of St. Emmeran of Ratisbon, already many times mentioned ; the Evangelary of St. Eusebius of Vercelli ; the Evangelary, called of St. Louis, from the Holy Chapel. Sometimes the bindings were formed of one plaque of gold and one of silver ; they were called by the special name of *Codex* or *Textus dimidius*. Lastly, they inset precious

stones in the covers of these books. "It is with reason," says the Abbot Rupert (*de Divinis Officiis*, bk. ii. ch. 23), "that the books of the Gospel are decorated with gold, silver, and precious stones, for in them is contained the gold of heavenly wisdom, in them glistens the silver of an eloquence founded on faith, in them shine forth the precious stones of miracles, of those wonders worked by the hand of Christ, by those hands which, according to the words of the Divine Canticle,¹ are 'turned, and as of gold full of hyacinths.' " To these motives let us add the custom of laying the book of the Gospels on the altar, of placing it at Councils on a throne in the midst of the assembly room, of carrying it solemnly in procession, of giving it to the clergy to kiss.

Sometimes they even went so far as to set some precious relics in the binding itself : as Desiderius of Monte Cassino inset a piece of the True Cross and a small piece of the clothing of St. John the Evangelist in an Evangelary on which he had lavished the richest ornamentation.

¹ Canticle of Canticles, v. 14.

CHAPTER IV

GENERAL SURVEY OF THE LECTIONS OF THE ROMAN MISSAL

I. THE LECTIONARIES

[LEST there be any mistake as to the end and object of this chapter, we think it well to say that these mystical considerations which are repeated in this translation are not destined to give, *as an afterthought*, the historic law of the development of our actual system of lections in the Roman Missal: they are only put forth as a stimulant for the piety of the faithful, and in this they do not seem to us to be out of place in the liturgical setting of this chapter.]

The Lectionaries suffered the fate of the Evangelaries; side by side with these collections, towards the eleventh century, had appeared complete Missals. Rare enough at first, they gradually multiplied in number, and for many centuries took their place side by side with the Lectionaries which they eventually supplanted. The invention of printing facilitated the multiplication of copies, and at the same time it lessened the size of the volume, and from that

time only the Missals were in use, wherein was put everything needed for the lections of the Holy Sacrifice. This change did not make the differences in the lections disappear ; and, as the divergences each day became accentuated, the Council of Trent put an end to it by setting up uniformity for the Missal as for the Breviary. Pope St. Pius V. accomplished this design by the publication of the new Roman Missal, which was made obligatory for the whole Church. In the bull of promulgation, *Quo primum tempore*, he declares that a commission appointed by him has accomplished this work, after having “diligently compared the manuscripts of the Vatican Library with others, and that he has attempted to restore to its primitive purity the rule of the Fathers.” As a fact, in what concerns the reading of the epistles as well as the gospel—and of this proof has been given during the course of these studies—the Roman Missal is in agreement with the general ensemble of the documents : some particular practices were modified ; churches which had not a special approval of the Holy See in their favour, or a custom of more than two hundred years of existence, were ordered to adopt the Roman Missal (1570).

Let us rapidly run over this precious monument to our liturgy, to which, during three hundred years, some modifications in detail have been added.

Penetrated with the thought of St. Paul that “whatsoever things ever written were written for

our learning, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 4), the Church chose her lections with the end of teaching and edification, she has distributed them throughout the liturgical year, giving, as far as possible, the passage most suitable to each mystery, either in the literal sense, or the spiritual, or the accommodated when she sees a motive of piety there. She is more attached to the New Testament, considering that it is full of allusions to the facts of sacred history and to the Mosaic Law; but she has left a large enough place for the prophecies wherein one finds described the evolution of the Incarnation and the Redemption; she has also taken part of the Sapiential Books (Wisdom, Proverbs, Ecclesiastes, etc.), to bring before us the merits and the glory of the Holy Virgin and the saints.

Thus, the whole liturgical year relates to the life of our Divine Saviour (the hidden, suffering, and glorious life), and to the life that the Christian ought to lead on earth according to His example, in conformity with the teachings of the Church established by Him.

1. The hidden life of Jesus has its preparation in the period of expectation, its commencement in the accomplishment of the Incarnation, its development in the years passed at Nazareth. That is all set before us during the seasons of Advent, Christmas, and Epiphany.

(A) During Advent the epistle at the Mass is taken from St. Paul, and dealing with the motives of the awakening of the soul at the approach of Jesus, the Light of the world (Rom. xiii. for the first Sunday) ; on the reunion of Jews and Gentiles in one family to receive the benefits of the Redemption : this reunion had been preached by the prophet Isaias (Rom. xv. for the second Sunday) ; on the happy effect that the thought of the coming of the Saviour ought to produce in us (Philip. iv. for the third Sunday) ; on the dignity of the Christian priesthood, the scope of which is enlarged by the ordination of Christmas (I Cor. iv. for the fourth Sunday).

(B) *Christmas*.—This is the birth of Jesus Christ, the son of David, according to the flesh : the Apostle St. Paul tells us how we should hail it (Rom. i. 1, Christmas Eve) ; he shows us Jesus Christ, in His cradle, as personifying the purifying and redeeming grace (Titus ii., Mass of Midnight) ; tells us what ought to be our duties and our hope (Titus iii., Mass of the Aurora) ; brings before us at the same time that this Jesus, in spite of His humiliations, is to be saluted as the Son of God, equal to His Father, King eternal of angels and men (Heb. i., Mass of the Day). Wrapped in swaddling clothes, in His humanity, Jesus nevertheless remains impassible and immortal in His divinity : this is the teaching also of St. John in the beginning of his gospel, when he says : “ And

the Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only begotten Son of His Father." This Jesus made Himself one of us that He might be able to call us His brethren and co-heirs (Galat. iv., Sunday within the octave); it is for this that He shed the first drops of His Blood at the Circumcision (Titus iii., octave of Christmas).

(C) *Epiphany*.—To call to mind how Jesus willed to bring all peoples to receive His light, of whom the Magi were the first-fruits, the Church has deemed well to set before us, on this solemnity, one of the prophecies of Isaias (Isa. lx.) and the realisation (St. Matt. ii.), and during each day of the octave she brings the same teaching before the faithful: it is like a joyous refrain which recounts the goodness and mercies of the Most High. In the measure that Jesus grew under the shadow of obscurity, not without having to suffer, the Church traces out before the faithful their duties, always by the mouth of the Apostle St. Paul: that their gratitude must show itself in a spirit of sacrifice and immolation (Rom. xii., Sunday in the octave); that they use the gifts and graces received to the edification of their brethren, and do all to the glory and service of God (Rom. xii., second Sunday after Epiphany); that they exercise themselves in charity to their neighbour and keep peace with all (Rom. xii., third Sunday after Epiphany); for in this love of our neighbour are included

the other precepts of the Law (Rom. xiii., fourth Sunday after Epiphany); all the other virtues are bound up in charity, which is the bond of perfection (Coloss. v., fifth Sunday after Epiphany). Doing this, they will happily partake of the fruits that the preaching of the gospel should produce in them (1 Thess. i., sixth Sunday after Epiphany). Thus the Christian belief ought to correspond with belief in the Infant Jesus.

2. The suffering life of Jesus has its preparation in the work of His preaching, the privations to which He subjected Himself ; it has its end in the sacrifice of the Cross: that is represented to us in the seasons of Septuagesima, Lent, and Passiontide.

(A) *Septuagesima*.—The Church often epitomizes the preceding period, to make the Christian realize that his life on earth cannot be without works, wrestlings, nor without trials. On Septuagesima Sunday she says to us with St. Paul: Life is a combat, one ought to march on to the conquest of an incorruptible crown, and to work with this view (1 Cor. ix. and x.). On Sexagesima, she presents to us in the Great Apostle a model of the sufferings and wrestlings by which the soul strengthens itself in virtue (2 Cor. xi. and xii.). On Quinquagesima, she tells us what ought to vivify our works, namely charity, that virtue without which we can do nothing (1 Cor. xiii.).

(B) *Lent*.—This holy season, consecrated by penance, can also call to mind to the faithful the public life of the Saviour and the years that He con-

secrated to the preaching of His doctrine. By His example as well as by His words, He never for an instant ceased to excite us to penance : during the Sundays of this part of the liturgical year, the lection from the Apostle St. Paul will recall us to this subject : more than any other time one should respond to grace by a life of renouncement and mortification, for these are the days of salvation which are offered us (2 Cor. vi., first Sunday) ; God wills above all that we should apply ourselves to the work of our sanctification by the suppression of sin (1 Thess. iv., second Sunday) ; there is no more anything in common between us and the unfaithful who have effaced from their soul all traces of the Divine likeness : let us walk as children of light in the love of our Saviour Jesus, who hath first loved us (Ephes. v., third Sunday) ; Jesus Christ brings to us true liberty, and with it the promise of joy and happiness (Gal. iv., fourth Sunday) ; also is He the High Priest and Mediator between God and man, who ought to re-establish the covenant by the shedding of His Blood (Heb. ix., Passion Sunday) ; and His sufferings as a bond-slave, who, going to the death of the Cross in the practice of obedience, merited for us the possession of glory, at the same time that they serve as our example in the pilgrimage of this present life (Phil. ii., Palm Sunday). But side by side with this Apostolic doctrine, the Church in the course of each week and during all the days of Lent makes us read whatever is most strict and urgent

on penance in the writings of the prophets: the austere invitations of the prophet Joel, ch. ii. (Ash Wednesday); the counsels that God gave to King Ezechias, afterwards to the people forgetful of true penance by the mouth of the prophet Isaïas, ch. xxxviii. and lviii. (the three days preceding first Sunday in Lent). God as a good shepherd deigns to visit us (Ezech. xxxiv.); work to overcome everything which separates us from Him (Isaïas lv.) (first to the second Sunday);—let us for the moment omit the special lections of the Quatuor Tempora;—Daniel addressing himself to God in his distress (Dan. ix.), the widow of Sarepta having recourse to the prophet Elias (3 Kings xvii.), Esther praying to God for her people (Esther xiii.), the sons of Jacob imploring the mercy of their brother Joseph (Gen. xxxvii.), Jacob preferred to his elder brother in the distribution of the Divine blessings (Gen. xxvii.),—these are some of the examples which speak to sinners of their attitude before God (second to the third Sunday). Like Naaman they are covered with leprosy (4 Kings v.), like the poor widow they have not the means wherewith to pay their debts (4 Kings iv.): that they may have recourse to God. God Himself dictates the conditions of pardon in calling them to His law (Exod. xx.); but before all we must do penance (Jerem. vii.) and guard against any opposition to God, as did Israel once in the wilderness (Num. xx.); like the chaste Susanna we should only be in expectation of God's

justification and deliverance (Dan. xiii., the third to the fourth Sunday). Jesus is the true Solomon who judges with equity (3 Kings iii.); like Moses, we should appease the anger of God against a wayward people (Exod. xxii.); this is He who will bring back fidelity and prosperity to the heart of His people (Ezech. xxxvi.), in purifying them of all their stains (Isaias i.), in snatching them from death as Eliseus (4 Kings iv.) and Elias (3 Kings xvii.) did when they raised the son of a poor widow to life; this is he who will deliver the captives according to His promise (Isaias xlix., the fourth Sunday to Passion Sunday).

(C) *Passiontide*.—We have spoken above of what are the lections of the Apostle during the two Sundays of this fortnight: during the week, the Church desires to set before us the penance of the Ninevites (Jonas iii.), the triumph of Daniel over his persecutors (Dan. xiv.). She shows us, in Jesus suffering, the Prophet who recalls the Law of the Lord (Levit. xix.), the victim who appeases the anger of God (Dan. iii.), the Prophet exposed to the hatred of His fellow-men, yet preserving in the midst of His sufferings and humiliation the most undaunted confidence (Jerem. xvii. and xix., from Passion to Palm Sunday). Finally, during Holy Week Jesus appears, like Moses in the desert, exposed to the complaining of those whom He would save (Exod. xv. and xvi.), humiliated in obedience even unto death (Philip. ii.), the Man of Sorrows Isaias (l. and lxii.)

and Jeremias (xi.) have described ; working the cure foretold by Osea (vi.) ; and shedding His blood, which, better than that of the Pascal lamb, will effect the deliverance of His people (Exod. xii.).

We have already seen that the lections of Holy Saturday have a special character, having for their primary end the instruction of the catechumens : the Roman Church has preserved them to teach the faithful that the Resurrection of Jesus Christ is for them a new baptism, the beginning of a new life.

3. *The Glorious Life of Jesus : Easter and Pascal Time.*—With the practical lesson that St. Paul deduces from this mystery (1 Cor. v.), throughout the whole of this season the Church sets before the eyes of the faithful the preaching of the Apostles, all founded on the great wonder of the Resurrection (Acts x., xiii., iii., viii.), the teaching of the chief of the Apostles concerning Jesus, the Saviour of His people and the corner-stone of the new edifice (1 Pet. ii. and iii.). One must therefore, according to St. John, believe in the divinity of Jesus (Low Sunday, 1 John vi.). During the Sundays which follow up to the Ascension, the Church wishes us to draw some salutary doctrine from the Catholic Epistles of St. Peter and St. James, the practice of which will make us live the life of Jesus risen ; but especially does she direct us to the teachings on the necessity and efficacy of prayer. On Ascension Day, she takes from the book of the Acts the last counsels of Jesus and the account of

His ascension into heaven ; she wishes lastly that we should practise watchfulness and recollection in the faithfulness of the Holy Spirit (1 Pet. iv.) for the Sunday within the octave.

At Pentecost and during the octave, we meditate on the accomplishment of the mystery as it is described in Acts ii., we are invited to look on the happy effects of the glorification of Jesus ; the transformation of the Apostles and the foundation of the Church as the prophet Joel had told beforehand. (See Acts x., viii., ii.)

4. *Life of the Christian from the Foundation of the Church till the End of Time.*—It is represented to us by the time which follows Pentecost : the lections particularly insist on the practice of the virtues which are the outcome of the foregoing mysteries ; the Catholic Epistles and the Apostle St. Paul in the moral part of his letters furnish the matter. Thus, says the disciple whom Jesus loved, in return for the love that God has bestowed on us, we must answer with the love of our brethren (1 John iv., 1st Sunday), and even lay down our lives for them (Item iii., 2nd Sunday). We must abide in humility and watchfulness (1 Pet. v., 3rd Sunday). Sufferings of this time are not to be compared to the glory to come (Rom. viii., 4th Sunday). We must return good for evil (1 Pet. iii., 5th Sunday). For the following Sundays, St. Paul alone furnishes the practical lessons that the Church successively takes for her epistles : Rom. vi.,

that the sinful man die in us, 6th Sunday ; Rom. vi., that our life of sin may become a life of holiness, 7th Sunday ; Rom. viii., let us mortify our flesh, 8th Sunday ; 1 Cor. x., let us not ask of God the impossible, 9th Sunday ; 1 Cor. xii., because the various gifts have God for their author and work for the good of the Church, 10th Sunday ; 1 Cor. xv., the resurrection of Jesus Christ the guarantee of our resurrection, 11th Sunday ; 2 Cor. iii., authority of the Apostolic ministry under the New Law, 12th Sunday ; Galat. iii., rule of faith in the economy of salvation, 13th Sunday ; Galat. v., the flesh and the spirit war against each other, 14th Sunday ; Galat. v. and vi., one should practise mutual charity, 15th Sunday ; Ephes. iii., that God strengthen us in the faith, immensity of the love of Jesus Christ, 16th Sunday ; Ephes. iv., let us abide united in faith, living according to our vocation, 17th Sunday. *N.B.*—Let us notice here a return to 1 Cor. i., thanks for God's gifts to His creature, Sunday following Quatuor Tempora of September, 18th Sunday ; Ephes. iv., we must imitate God and Jesus Christ to acquire sanctity, 19th Sunday ; Ephes. v., different virtues to practise, 20th Sunday ; Ephes. vi., spiritual warfare of the Christian against the devil, 21st Sunday ; Philip. i., St. Paul's expression of affection for the Christians, 22nd Sunday ; Philip. iii. and iv., to always go forward clinging to Jesus Christ, 23rd Sunday ; Coloss. i., person and work of Jesus Christ : His benefits, 24th Sunday.

5. The lections of the Quatuor Tempora seem to form a teaching apart, which fits into the foregoing picture : they are actually placed between the third and fourth Sundays of Advent, between the first and second Sundays of Lent, between Pentecost and Trinity Sunday, lastly between the seventeenth and eighteenth Sundays after Pentecost. In Advent, the prophet Isaias bids us celebrate in advance the mystery of the Incarnation which he announces, and to gather its fruits : ch. ii., vii., xi., xix., xxxv., xl., xlv. Nevertheless, in a most mysterious passage, St. Paul tells us of the terrors that the coming of Jesus at the end of time will occasion (2 Thess. ii.). In Lent are called to mind the forty days that Moses spent with God on the mountain (Exod. xxiv.) ; those that Elias passed in the desert (3 Kings xix.) ; we must indeed do penance, each one for his own account (Ezech. xviii.) ; that we should be faithful to the law (Deut. xxvi. and xi.) ; that we should go to God as our liberator (2 Mac. i.) ; trust wholly in the mercy of God for our forgiveness (Eccles. xxxvi.). St. Paul exhorts us to encourage each other in the practice of a patient charity (1 Thess. iv.). During Pentecost, the lections harmonize with the account in the Acts, which tell us of the foundation of the Church, but they also recall to us that there was under the Old Law an obligation to offer the first-fruits to God (Levit. xxiii. and xxvi. ; Deut. xxvi.), and that we ought to consecrate the fruit of our works and sufferings to

the Lord, for they are above all the work of the Holy Spirit in our souls (Rom. v.). In September, the teachings of the prophets are relative to the relief of Israel (Amos ix.), to the promises of salvation made to them if they would turn from their sins (Osea xiv.); there is also recalled what took place in the seventh month under the Old Law (2 Esd. viii.); feasts celebrated in tents (Levit. xxiii.); prayer for the salvation of the people (Micheas vii.); and finally the details of the captivity (Zach. viii.). St. Paul gives us a description of the Old Tabernacle, with applications to the work of the finest of the New Law (Heb. ix). For each of the Quatuor Tempora of the year, the Roman Missal gives as the fifth lesson of the Saturday the deliverance of Daniel (ch. iii.), and the canticle *Benedictus es Domine*.

6. *Common of Saints*.—It is from the Sapiential Books that the Church draws her most characteristic expressions for the eulogy of the saints; she takes an encomium of a general character like that of the strong woman (Prov. xxxi.), to apply it to the female saints, or like that attitude of the wise man who has his eyes fixed on God, to speak of doctors (Eccles. xxxi.), or the disinterestedness that one enjoys in the confessors who were not bishops; by and by it is the panegyric of someone in particular, like Abraham, Moses, Aaron, Joseph, that she applies to her martyrs or confessors (Wis. x.; Eccl. xlv.—xlv.); at other times, to celebrate the martyrs, she shows the

rewards they have received for their sufferings (Wis. iii. and v. for the Common of Martyrs) ; afterwards the Epistles of St. Paul (Rom., Cor. i. and ii., Tim. i. and ii. Heb.) are put forth to show us, in the saints, the true wise men whose sufferings are but little in the face of the immense glory, the true priests who have borrowed their priesthood in imitating Jesus Christ, the High Priest, the chiefs and guides that one should follow in all docility and submission.

Finally, some passages of St. Peter and of St. James tell us how, according to the example of the saints, we ought to patiently bear our part in all the sufferings of Jesus ; to give us courage, a passage or two from the Apocalypse lets in a gleam of that glory which the eye of man hath not seen. In this school, the Christian realizes that he ought to imitate the saints ; he is encouraged to accomplish it by the thought that those who have gone before him have had the same nature and the same weaknesses : *Quid isti et istæ cur non ego* (St. Augustine).

2. THE EVANGELARIES

The manner in which the lections were distributed throughout the liturgical year is not less instructive in the Evangelaries than in the Lectionaries, in regard to the thought-out plan which the Western liturgies followed and which the actual Roman Missal reproduces.

The Easterns read each of the four Gospel histories

in turn ; they finished reading the first before they passed on to the second. The Latins have preferred taking the passage, from one or other of the four Gospels, which is best suited to the mystery then being celebrated. Thus the liturgical year puts before us the life of Jesus on earth ; then, how the Christian should copy the Divine life. It may be divided into three cycles: Christmas, Easter, and Pentecost. The first two represent and recall to us the mysteries of the Incarnation and the Redemption, and are chosen according to the feast which is the central point ; the last describes what the fruit of these mysteries ought to be in the Church and each of the faithful, and takes its name from the feast which is the point of departure. After a summary review of each of these three divisions, we will add some reflections on *the Common of Saints*, and on *the Gospel lections for the ferias of Lent*, and on the *Quatuor Tempora*.

1. *Cycle of Christmas*.—It comprises twelve Sundays, of which four come before, and eight after the feast. The four Sundays of Advent are a preparation for the Christian to celebrate the anniversary of the birth of Jesus at Bethlehem: the liturgy first puts forward the last judgement, as it did at the end of the preceding year (St. Luke xxi. 25-33): it is the signal of the awaking to the first Sunday. Passing to the testimony borne by St. John Baptist to Jesus, it affirms the divinity of the Child who is born (2nd

Sunday, St. Matt. xi. 2-10), puts us on our guard against the danger of allowing Him to pass unnoticed (3rd Sunday, St. John i. 19-28), lastly, tells us the conditions of a good conversion to greet His coming (4th Sunday, St. Luke iii. 1-6).

Thanks to the Gospel passage of the three Masses of Christmas, we assist, as it were, at the birth of the Son of God, we see the results of the prescribed enrolment, the appearance of the angels, we sing the song of the heavenly host (Midnight Mass, St. Luke ii. 1-14), we go with the shepherds to adore the Infant in the manger (Mass of the Aurora, St. Luke ii. 15-17); from these wonderful humiliations we draw the eternal generation of the Word (Mass of the day, St. John i. 1-18). Afterwards we see how this Child will be a sign of contradiction (Sunday with the octave of Christmas, St. Luke ii. 34-40). We see the first drops of His blood shed (Circumcision, St. Luke ii. 21). We have the return from Egypt brought before us, leaving us to understand that even when an infant He has excited persecutors (vigil of the Epiphany, St. Matt. ii. 19-23). But already the approaching participation of the Gentiles in the light of the Gospel is foretold, and some wise men from the East come to adore the King of the Jews (Epiphany, St. Matt. ii. 1-12).

Lastly, there are the touching scenes of the hidden life at Nazareth which are so edifying; after that it was necessary that Jesus should fulfil His mission to

instruct men (Sunday within the octave of the Epiphany, St. Luke ii. 42-52).

In the Sundays which follow we see the beginning of His public life: the marriage and miracle of Cana (2nd Sunday, St. John iii. 1-11); cleansing of the leper and the healing of the centurion's servant (3rd Sunday, St. Matt. viii. 1-13); tempest stilled (4th Sunday, St. Matt. viii. 23-28); parable of the cockle (5th Sunday, St. Matt. xiii. 24-30); parables of the mustard-seed, the leaven, and the conclusion of the parables (6th Sunday, St. Matt. xiii. 31-35). The variability of the date of Easter causes the latter of these Sundays to be carried over to the end of Pentecost; hence we must not be astonished that the liturgy gives here a sketch of the miracles of Jesus and His teaching by parables.

2. *Cycle of Easter*.—This period includes sixteen Sundays, nine of which come before Easter, one for the feast, and six after. In this cycle, we have the preludes to the life of penance: to encourage us to follow Jesus, the Christian learns there the conditions of labour in the vineyard of the heavenly Father (Septuagesima, St. Matt. xx. 1-16), of the good seed which was made fruitful (St. Luke viii. 4-15). Afterwards Jesus shows us beforehand that the Cross is the end of His life on earth, and that doctrine, understood truly, will heal the sinner of his disease (Quinquagesima, St. Luke xviii. 31-43): He gives us an example of penance and of resisting temptation

(Quadragesima, St. Matt. iv. 1-11); He shows at His transfiguration that the glory of His divinity will not hinder His sacred humanity enduring the most cruel torments (2nd Sunday of Lent, St. Matt. xvii. 1-9); in the cure of the demoniac, He tells us that the sacrifices made for our salvation will not prevent the danger and the evil of relapse (3rd Sunday of Lent, St. Luke xi. 17-28); in the multiplication of bread He teaches us that if He consents to be broken for our food, it is that He may finally reign within us after having purified our faith (4th Sunday of Lent, St. John vi. 1-14). The approaching death of Jesus foretold, the Gospels tell how the hatred of His enemies will break forth, false accusations (Passion Sunday, St. John viii. 48-59). The sufferings and death of the Son of God are told beforehand (Palm Sunday, St. Matt. xxvi. and xxvii.). Nevertheless, on this same Palm Sunday, the account of the triumphal entry into Jerusalem recalls how the people proclaimed the divinity of the victim who was to be immolated some days later (St. Matt. xxi. 1-11).

Easter.—This is the realization of the triumph over death which He had foretold; it is full of promises for the Apostles.

All Easter week, the liturgy recalls the Divine promises by putting the several appearances of Jesus before us. The appearance on the eighth day brings peace and a promise of Divine powers to the Apostles (Quasimodo Sunday, St. John xx. 19-31). But it is

to prepare the Apostles for the separation: Jesus tells them He is their Shepherd and model (2nd Sunday after Easter, St. John x. 11-16). The sadness at His departure will, however, produce some joyful fruits (3rd Sunday after Easter, St. John xvi. 16-22); a heavenly consoler will come to render their Apostolate fruitful (4th Sunday after Easter, St. John xvi. 5-15); they are to pray that all the promises may be accomplished, and that the Redemption may be truly effectual (5th Sunday after Easter, St. John xvi. 25-30).

The glorious departure of Jesus takes place (Ascension Day, St. Mark xv. 14-20); persecutions and trials foretold for the Apostles, but the promise of Jesus will abide (Sunday within the octave of Ascension, St. John xv. 26-xvi. 4). In conclusion, all these passages of Jesus' discourse after the Last Supper are admirably suited to the period extending from the feast of Easter to Pentecost.

3. *Cycle of Pentecost.*—This cycle, which is as long as the others together, normally has twenty-five Sundays, counting the day itself; it finds itself even increased from the end of the cycle of Christmas when Easter happens to fall early. Throughout all this season of the year, the fruits of the Incarnation and Redemption are shown in the life of the Church and the Christian. These fruits are many and various. It is first the descent of the Holy Spirit which effects a marvellous transformation, a peace which produces

a charity unknown before Jesus Christ (Pentecost, St. John xiv. 23-31).

There is inaugurated the reign of mercy, under which man learns not to condemn his fellow-creatures (1st Sunday after Pentecost, St. Luke vi. 37-42). Each member of the human race is called to take his part in the Church, as we learn from the parable of the great feast (2nd Sunday, St. Luke xiv. 15-24); the Apostles receive their mission to go and seek the strayed; parables of the lost sheep and the goat (3rd Sunday, St. Luke xv. 1-10); their mission is like to a fishing-net which their invisible Master now fills full of fish (4th Sunday, St. Luke v. 1-11). In this new kingdom, perfect charity ought to reign among all the members (5th Sunday, St. Matt. v. 20-25); they will live on a bread that God will be pleased to multiply for the joy and comfort of all who hunger (6th Sunday, St. Mark viii. 1-10); if they meet with false prophets and brethren they will know them by their works (7th Sunday, St. Matt. vii. 15-21); that each is to take care, to guard carefully the treasures committed to his care, but that as far as possible, even in this life, wrongs against God are to be repaired (8th Sunday, St. Luke xvi. 1-9). The Master that we serve is ever ready to turn eyes of compassion on those who go astray (9th Sunday, St. Luke xix. 41-47). But those who have received the gifts of God are not to get puffed up (10th Sunday, St. Luke xviii. 9-14); they are rather to think of

the infirmities from which God has delivered them (11th Sunday, St. Mark vii. 31-37); that they are to imitate the good Samaritan in the alleviation of another's miseries (12th Sunday, St. Luke x. 25-37); to live in the practice of thankfulness (13th Sunday, St. Luke xvii. 11-19); in fidelity in the service of the only true Master, and trusting in His help (14th Sunday, St. Matt. vi. 23-33). The Church has its troubles in the accomplishment of its mission; nothing consoles her more than the return of her children to life (15th Sunday, St. Luke vii. 11-16); moreover, when her children are sick, they are to be healed and sustained by the practice of humility (16th Sunday, St. Luke xiv. 1-11); then to strengthen them in the practice of the great commandment of the Law which cannot be too frequently dwelt on (17th Sunday, St. Matt. xxii. 34-40). The Christian life is to be preserved by frequent recourse to the power which the Church possesses of forgiving sins (18th Sunday, St. Matt. ix. 1-8); by participation in the Holy Eucharist (19th Sunday, St. Matt. xxii. 1-14); by the consideration of the nearness of death (20th Sunday, St. John iv. 46-53). Lastly, the thought of our last end will make the Christian ensure for himself a merciful sentence by being generous in the forgiveness of injuries (21st Sunday, St. Matt. xviii. 23-35), careful to render to God and man that which is due to them (22nd Sunday, St. Matt. xxii. 15-22), eager to receive the graces of the universal redemption

(23rd Sunday, St. Matt. ix. 18-22). Thus, he prepares himself well for the last judgement after the general resurrection (24th Sunday, St. Mark xxiv. 15-37).

4. *Lections of the Quatuor Tempora and of the Ferias of Lent.*—The Gospel passages for the Quatuor Tempora of Advent relate to the mystery which is to be celebrated the following week ; thus, for the Wednesday, we have the Annunciation (St. Luke i. 26-38) ; for the Friday, the visit of Mary to St. Elizabeth (St. Luke i. 39-46) ; the lection of the Saturday is the same as for the following Sunday, a peculiarity which we again meet with in the Quatuor Tempora of Lent. In these Quatuor Tempora of Lent, the lection of the Wednesday puts before us the prophet Jonas and the penitence of the Ninevites (St. Matt. xii. 38-50) ; that of the Friday, the effects of purification of the penitent : they are represented by the cure of the paralytic of Bethsaida. In the Quatuor Tempora of Pentecost, the sinner is warned that the return to God is the work of grace, for none can go to the Father unless He draws him to Himself (lection for Wednesday, St. John vi. 42-52) ; the cure of another paralytic tells us again that our pardon depends on God alone (lection for Friday, St. Luke v. 17-26) ; the same lesson is drawn from the healings recounted in the lection of Saturday (St. Luke iv. 38-41). Some special lessons of penitence are given on the Quatuor Tempora of September, where we

find a cure of a demoniac (Wednesday, St. Mark ix. 16-28); the remembrance of the anointing at Bethany already called to memory on Thursday in Passion week (Friday, St. Luke vii. 36-50); lastly, the parable of the fig-tree, which warns us not to wear out the Saviour's patience (Saturday, St. Luke xiii. 6-17).

Each feria of Lent has its lection from the Gospel : it is the time when the Church makes her priests preach more frequently, and it is fitting that the Divine Word has a larger place in her liturgy. In the first place, the passages taken from the different Evangelists recall the different works of mercy performed by the Saviour, the lessons of penance given to His disciples, the severe warnings addressed to the Pharisees, the announcement of the Passion, the fears of the last judgement, its results for those who die in impenitence, like the rich man, the lot of the unfaithful husbandmen, etc. In the second part of Lent, with one or two exceptions, we have the Gospel of St. John, which recounts the goodness of Jesus towards the Samaritan woman and the woman taken in adultery, towards His contradictors, the scribes and Pharisees, whom He wished to convince of His Divinity and of the injustice of their hatred of Him ; the manifestations of the Divine power in Jesus for the healing of the one born blind, as well as for the raising to life of the widow's son and of his friend Lazarus ;—lastly, the events which prepare and put

before us the sorrowful Passion. Thus the Christian is prepared for the history of the Passion, which is repeated four times during Holy Week, and which will inculcate in him the sentiments with which he ought to be filled in the remembrance of the Great Mysteries.

5. *Common of Saints*.—Each feast of an Apostle has a special Gospel passage, but the Mass of the vigil of an Apostle recalls to our mind a special and new commandment of Jesus on mutual love (St. John xv. 12-16). On the feasts of the martyrs, we listen to the invitation to renouncement under its many forms (St. Luke xiv. 26-33); St. Matt. x. 34-42, xvi. 24-37); the lesson about the grain of wheat cast into the earth (St. John xii. 24-26); the pruned vine (St. John xv. 1-11); the tribulations to be undergone in order to attain joy, happiness (St. Luke vi. 17-23, xxi. 9-19; St. Matt. xxiv. 3-11). On the feasts of confessors, two parables, that of the talents (St. Matt. xxv. 14-23) and the pounds (St. Luke xix. 11-27) tell us how we ought to employ the present life; other passages insist on the necessity of watchfulness (St. Matt. xxiv. 42-47; St. Mark xiii. 33-37; St. Luke xii. 35-40); then this sweet and consoling promise, that one never tires of hearing, the hundredfold reward to all who leave all for Jesus (St. Matt. xix. 27-30). Lastly, the feasts of virgins and holy women tell of the necessity of keeping our lamps trimmed (St. Matt. xxv. 1-13), and to make the one invest-

ment which counts for the future life (St. Matt. xiii. 44-52).

Thus we see that the Holy Liturgy, in the way in which it combines the Gospel lections throughout the year, furnishes ample matter for various meditations, each equally fruitful unto salvation.

CONCLUSION

THE last chapter does not appear at first sight to fit in very well with the foregoing chapter or with the general scope of the work ; it is well to tell the reader with what end in view it has been written. The idea has been to set out a synthetical essay from which the logical connection between the lections of the Mass may be gathered : for they surely furnish subjects for meditation on the liturgy. If a priest has any desire at all to gain benefit from his daily prayer, he will certainly be able to gather some very instructive and fruitful considerations for the sanctification of his own soul. How many times have we longed to say to preachers of pastoral retreats : “ Priests of the holy ministry, you say you do not know how to make your morning meditation, that books fail to give you what you want, that those which exist do not respond to what you wish for. Take then as the subject of your meditations your Bible, your Breviary, or your Missal ; put all its parts together, then, if one may say so, follow it out line by line according as the lection and personal

reflection suggest." Take your Missal, follow out the development of the liturgical year in the proper of the season ; read the Bible passages in the part where the Church has placed them, ask yourselves why they are put at such a period and not at another, what relation they bear to the mysteries that you celebrate, what personal applications you can make to your own soul and condition. To give an answer to these questions on a given text is to put life into it, to foster a great unction and devotion when you pronounce it in the celebration of the Divine sacrifice. Note down on a sheet of paper the *résumé* of your reflections ; what you do one year for the lections of the Epistles, do the following year for the Gospels, and compare the one with the other in order to see the connection between them ; classify them together, and you will have the best collection of meditations that you can wish for, because it will be a real and living one. You will understand better then the profound sense of this text of St. Paul : *Vivus est sermo Dei, et efficax, et penetrabilior omni gladio ancipiti* (Heb. iv. 12). Many of the Christian souls among those who are confided to you are capable of entering on this road if you draw them on : they will then understand all that there is to be learnt from the Holy Liturgy, they will assist at Holy Mass with greater interest and profit.

We shall be indeed happy if this work is able to stir up priests and faithful, and to discover to them the

treasures of sanctification hidden in the Divine Word.

Has the plan set out in the beginning of this little work been realized? The reader must judge: he must forgive any seeming digression. Perhaps certain uses or practices concerning the holy Gospel ought to have been passed over in silence, enumerations and lists which seem like repetitions omitted. However, the work of comparison which has been attempted is but a very imperfect outline; it scarcely gives an idea of the 1072 evangelaries of which Gregory published the list in his *Textkritik des Neuen Testaments*; in reading of such a number, this attempt will appear quite insufficient, but regard must be paid to the small compass of a work like this.

At the time to which these investigations led one, that is to say, about the middle of the fifteenth century, the *Plenariums* had already made their appearance some time; before long they supplanted the Evangelaries, both of which underwent the same fate, and printing permitted the multiplication of examples with greater facility. On the other hand, the relative liberty which the particular churches enjoyed in determining the lections led to rather considerable divergences: this it is that necessitated the reform of the Roman Missal in the same way as the Breviary consequent upon the Council of Trent. To return to unity in the lections, it suffices to do the work of which St. Pius V. speaks in the bull for the

publication of the new Missal, *Quo primum tempore* : “Quare eruditissimis vivis onus hoc mandandum duximus, qui quidem diligenter collatis omnibus vetustissimis undique conquisitis, emendatis, atque incorruptis codicibus, necnon veterum consultis ac probatorum auctorum scriptis, qui de sacro eorundem rituum instituto monumenta. Nobis reliquerunt, ad pristinam Missale Sanctorum Patrum normam, ac ritum restituerunt.” Certain lists given in the course of this work will enable the reader to verify it, if he does not want to compare them with the Gospel passages in the Roman Missal.

Many resemblances exist between the Roman Missal and the Anglican *Book of Common Prayer* as regards lections. The author of the article “Lectionary” in Smith’s *Dictionary of Christian Antiquities* observes : “The *Comes* edited by Pamelius is in perfect agreement, as to the Epistles and Gospels, with the Roman liturgical collection ; an extract from this latter, long known in England, has been wisely preserved in all that is important by the compilers of the two prayer-books of Edward VI.” A like statement is made by the German Protestants : Ranke’s work, *Das kirchliche Pericopensystem*, should be read, to convince of this. Again, Caspari, the author of a more recent and not less documentary article, entitled “Pericope,” in Herzog’s *Realencyclopädie*, has some characteristic phrases on this subject ; we will quote some : “Now that we are

examining the question of the origin of the pericopes of the ancient Church, it is well to remember that Luther kept the same lections for Sundays and feast days as before the Reformation. These lessons are the remains of a Lectionary of the Middle Age which still exists : this Lectionary had not the same form everywhere, as may be seen by the tables of lections in use in the churches of Rome and Paris, but in its essential parts it is the same." A little further on, after having alluded to certain documents, among others the *Comes ab Albino emendatus*, the same author adds : "None of these documents is earlier than Charlemagne, but they may be reproductions of ancient Lectionaries. As Pepin and Charles introduced the Roman liturgy into their kingdom, it ought to be admitted that our pericopes come from the Roman Lectionary in use before the Carlovingians. Our pericopes generally have two lections, epistle and gospel : these likewise are found in the Roman Mass. In comparing the pericopes which are met with in the Sacramentary of Luther with the passages of the *Comes Albini* and the Homiliary of Charlemagne, a great resemblance is noticeable, except for certain days and certain changes in the text. The ancient Lectionaries had many more lections than ours. Luther and his companions have only made lists for Sundays and feasts."

This common agreement as to the reading of the same gospel passage in the services of the faithful

may, in the designs of Providence, conduce to some extent to the return of the sheep strayed from the one true fold. Let us by our prayers obtain the realization of this return, so dear to the Saviour and Shepherd of our souls : *And other sheep I have which are not of this fold, and them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd* (St. John x. 16).

BAUDOT, Jules.
The Lctionary.

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